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ABSTRACT

Biographies of 77 Indian women highlight professional and personal accomplishments as well as contributions to the Indian community. Biographies are arranged by area of professional achievement in eight chapters: tribal government and politics, law, administration, education, communications, special fields (the arts, armed forces, and independent business), health, and social services. An introduction for each chapter sums up the role played by Indian women in the profession and suggests career opportunities. A bibliography of references on careers follows each chapter, and organizations providing additional information are included for several fields. The biographies include women with unusual careers and varied lifestyles and academic experience. The chapter on health includes biographies of a doctor, midwife, medical researcher, registered nurse, pediatrics nurse practitioner, community health nurse, laboratory technician, medical records administrator, health careers recruiter, ambulance service director, and chemical dependency counselor. Other careers represented are tribal chief, attorney, educator, editor, television reporter, writer, poet, opera singer, and social worker. A list of 8 references on careers and a directory of 24 publishers of career information are included. Photographs accompany nearly all biographies. (JHZ)

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CONTEMPORARY AMERICAN INDIAN WOMEN:

CAREERS AND CONTRIBUTIONS

SOVEREIGN NATION OF THE MINNESOTA CHIPPEWA
1936

Acknowledgements

Research for this book continued from 1979 through 1981. And even in that time span, some of the women whose experiences were originally recounted went on to other jobs...other places.

Now, some four years later, few of the subjects are still in the places they occupied when first interviewed. Their contribution as role models has not changed with their growing experience. And we are grateful to them.

There are many people, in fact, who assisted in the development and production of this book, "Contemporary American Indian Women: Careers and Contributions."

In particular, we would like to express our appreciation to the members of the Advisory Committee, who were involved from the beginning and who contributed their experience and their expertise along with their considered advice. Thanks are also extended to all who took part in the review process at The Minnesota Chippewa Tribe.

A special word of thanks to those who cooperated in supplying information and photos, which will stimulate interest in the widely varied career fields they represent. And this, after all, is the purpose for which the book was intended.

Patricia Bellanger, Program Coordinator
Lillian Reese, Program Researcher

July, 1983

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Preface

The Women's Educational Equity Act, under Title IX of the Education Act, has provided an opportunity for highlighting the careers of Indian women. Many of the women have advanced degrees from universities. Some are doctors, lawyers, and even Indian chiefs. Others may have only a grade school education. Whatever their previous academic experience, the women often are found working side by side, learning from each other.

An Advisory Committee made up of women from reservations, urban Indian communities, and rural Indian communities assisted in the selection process. There was an attempt made to locate Indian women whose careers were unusual and whose lifestyles varied. Many of the women offered expertise beyond the demands of their jobs, in serving as delegates, resource people, facilitators of conferences, and meetings of national and international scope. Several are listed in Who's Who of Minority Women, Who's Who in America, The Directory of American Poets, *and* American Indian/Alaskan Native Women of America.

Ninety percent of the women included served on local parent advisory committees and on other local councils. This reflected their individual concerns and represented diverse interests such as housing, education, juvenile justice, health, hunting and fishing rights, employment, and social services.

Most of the women interviewed expressed a strong commitment to making life better for their children, their families, their tribes. Every one of them advised Indian youth to stay in school.

It was generally found that women who work in the mainstream hold on to their Indian experience by sitting on advisory boards, serving in their local Indian communities, or making an impact in some way on the non-Indian situation in which some of them function.

Many of the Indian women had gone back to school after their own children were in school or were graduated. It was not unusual to find grandmothers in college. Most of the women return to Indian country for pow-wows, feasts, and family events which tie them closer to their origins.

There are many Indian women who could not be included in this publication. Some chose not to, while others could not be contacted. Also, there were limitations of space to consider. Perhaps there will be another opportunity to focus on women of accomplishment, women who for one reason or another were not included here.

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Tribal Government

Tribal government is self-government of American Indian tribes for the benefit of tribal members. Tribes always have held the opinion that as independent nations they possess "inherent" powers to govern themselves. They never have needed the federal government to give them this power to govern.

Tribal governments share a unique relationship with other governments. This was the basis of 381 treaties negotiated with the federal government in years past. The federal government has a "trust" responsibility for tribal land and resources. This means that the federal government is charged with the protection and preservation of tribal resources for future generations.

The Indian Reorganization Act [Wheeler-Howard] of 1934 recognized Indian tribes to be self-governing if tribal members voted to develop and adopt a Constitution and By-Laws which would govern tribal operations. This Act required that tribes have elected leaders instead of appointed or hereditary leaders.

Some of the powers of elected tribal councils are:

- *The power to negotiate with other governments, such as other tribal, county, state, or federal governments on behalf of the tribe;*
- *Power over disposition and use of land and resources;*
- *Power to impose a taxation plan;*
- *Power to enact ordinances or codes to govern, for example, hunting and fishing or to zone land and water use;*
- *Power to charter subordinate organizations for economic purposes;*
- *Power to establish a judiciary system.*

An elected tribal council is the governing body of the reservation. It generally determines the policies that govern reservation operations, programs and businesses.

Wherever a meeting is called to order today, Indian women are present.

Women were part of the decision making process long before recorded history drew images of the American Indian. Women are part of that decision making process today. Women earn their place at the council table today in being voted into office, just as they earned that place in time past when they were chosen because of their wisdom, or their courage, or their knowledge of the natural world.

Indian women today often are heard in testifying before local, tribal, state and federal committees. Programs and legislative acts reflect their influence. The Indian Child Welfare Act, the Indian Education Act, and the 2415 Indian Land Claims legislation all show the influence of American Indian women of many tribes.

Women play important roles in the organization of tribal advisory committees and subcommittees. They are elected or appointed to boards of directors in both public and private sectors. They serve on education committees, housing committees, environmental committees, community development committees, and health committees.

Filling public office is just another way in which Indian women contribute to their tribes and their communities.

Women In Politics

When a candidate runs for public office, women frequently do the running. When good women are on a politician's staff, she knows a lot of earnest endeavor will go into getting her elected.

Often Indian women are elected to local councils before they run for elective office at the broader tribal level. Women who start as tribal officers frequently go on to being elected or appointed to positions outside the tribe, to state positions, federal commissions, regional committees and boards.

Politicians often urge the appointment of women because they recognize women's political numbers as voters. They represent 51 percent of the population. Women have been observed getting out the vote, organizing as volunteers, working on phone squads, stuffing envelopes, and licking stamps. More and more Indian women are running for mainstream political offices today. With their sisters' support, there can be even more Indian women elected to high places in future.

Indian Chief

Mary Francis McCormick was the Principal Chief of the Sac and Fox Tribe of Oklahoma. She was first appointed to serve out the unexpired term of a Principal Chief who died in 1975 and then in September 1979, Mary was elected Principal Chief. Prior to her election, she was the Secretary/Treasurer of the Sac and Fox Tribe, a position she had been elected to fill in 1969.

In addition to her services for her tribe, Mary has been active in volunteer organizations and serves on a number of advisory boards. She was named Outstanding Indian Woman of Oklahoma in 1972 and in 1975, she attended the 117th National Education Association convention as a delegate from Oklahoma.

Mary's father was a full-blood member of the Seminole Tribe and her mother was a full-blood member of the Sac and Fox Tribe. Her father at one time was a Second Chief of the Seminole Tribe. He taught her a great deal about tribal government.

Other of Mary's accomplishments are completing a Bachelor of Science degree at the University of Oklahoma and writing a primer on the Sac and Fox languages.

MARY FRANCES McCORMICK

Elected Tribal Leader

Marge Anderson is an elected representative of the Mille Lacs Reservation Business Committee. Mille Lacs Reservation is one of the six member-reservations of The Minnesota Chippewa Tribe. Marge was elected to represent residents of a particular district of the reservation.

In addition to serving on the local tribal level, Marge is a member also of two subcommittees, Education and Economic Development, of The Minnesota Chippewa Tribe. As a member of those subcommittees, she is involved in reviewing information and making recommendations to the governing body of the Tribe on matters which affect Indian people and programs.

Besides holding a full-time job and her participation in tribal government, Marge is involved in other community activities. She currently is a member of the school board for the Mille Lacs Alternative School, the Nay Ah Shing School, and she served for many years on the parent advisory committees for the Johnson-O'Malley program and Title IV Indian Education Act program.

MARGE ANDERSON

Special Adviser

Lucille Echo Hawk is a Pawnee woman who works for the Community Services Agency, an agency within the federal government the slogan of which is "People Against Poverty." She is the special advisor for the Director of American Indian and Alaskan Native Affairs for the Community Services Agency.

As special advisor to a federal agency, Lucille can advocate for American Indians and Alaskan Natives within the federal government. She advises and educates non-Indian agency personnel on Indian issues. Part of her job responsibilities include seeking out and developing career opportunities for American Indian and Alaskan Natives across the nation. She tries to ensure that they will be able to work effectively in their jobs while maintaining pride in their Indian culture and heritage.

Lucille is well known to reservation officials across the country because of her efforts in building bridges of understanding between non-Indians and American Indians and Alaskan Natives.

Lucille completed college work for a degree in history education. She holds a minor in political science. She continued her education, studying law relating to American Indian issues. She then completed work for her masters degree in education.

Advocate and Administrator

"Ohoyo" in the Choctaw language means "woman." *Owanah Anderson* is a Choctaw Ohoyo who is an advocate for Indian women and is the project director of the Native American Indian Women's Resource and Information Center located in Wichita Falls, Texas. As an advocate, Owanah reaches out to Indian women through the *Ohoyo Bulletin*, which is published quarterly. She shares information with women of other tribes and organizations through their newspapers, radio and television shows.

In her role as an advocate, Owanah advises and educates persons in non-Indian institutions and gives them a clear picture of what is happening in Indian country. She also keeps them abreast of pending Indian legislation.

Owanah founded a non-profit corporation called Ohoyo Resource Center and with the help of a national Coalition of Indian women, she works nationwide to assist American Indian/Alaskan Native women.

She and her staff also have developed a reference guide, *Resource Guide of American Indian/Alaskan Native Women 1980*. This cites skills, tribal backgrounds and professions of 631 American Indian and Alaskan Native Women as a reference for employment or appointment in public agencies or private business.

OWANAH ANDERSON

Owanah has carried her advocacy work to the nation and to the world. She works on many committees at the national level concerning women's rights and American Indian issues. She also is involved in working at the international level on questions of human rights for all people.

Political Advocate

Billie Nave Masters has been active in politics at the local, state, and national levels and has promoted legislation affecting American Indians and Alaskan Natives, women's issues, educational issues and bills to aid handicapped people. Billie sees her skills as important to herself, her family, to her people and to the nation as a whole.

> *"Representatives of all people affected by political decisions of our country should be involved in the process of making those decisions."*

BILLIE NAVE MASTERS

Education is important to Billie. She has a degree in education and is currently a supervisor and instructor at the University of California where she works with prospective teachers. Billie has used her education not only in her career but as a way to advocate for issues that are important to her. She has volunteered her skills and experience in the classroom as a member of local, state, and national education committees and by serving as the chairperson of the Minority Affairs Committee of the National Education Association and the First American Committee. Her leadership activities have taken her to every state in the nation.

Billie has been active in her district political party by serving as a delegate to the state political caucus. She was a delegate to the national platform committee of her political party in 1980. While on the platform committee, she influenced decisions which would benefit Indian/Alaskan Native concerns, women's issues, and issues of the handicapped.

Agent of Change

Ada Deer lived most of her first eighteen years on the Menominee Reservation in Wisconsin. She was the first Menominee Indian to graduate from the University of Wisconsin in Madison and from Columbia University in New York where she earned a master's degree in social work.

The next years were spent working in various Indian programs using the skills she developed while working toward her degrees.

In 1954, serious problems developed affecting her reservation. Congress voted to terminate the federal status of the Menominee Reservation. This meant the end of tribal self-government, the Menominees' trust status, their common land base; it also denied tribal membership to Menominee children born after 1954. Ada became actively involved, along with other members of her tribe, in seeking to regain the Menominee Tribe's status as a federally recognized tribe.

Ada became a lobbyist for the National Committee to Save the Menominee People and Forest, Inc., which headquartered in Washington, D.C. The committee's goal was to convince Congress to restore trust status to the Menominee Tribe. This would protect the rights of tribal members to take part in the process of self-government and allow for continued enrollment of children born to members of the tribe.

As a lobbyist, Ada met with tribal members, elected state representatives and members of congressional committees. She also encouraged other Indians to make their views known to their elected representatives. She prepared fact sheets for distribution to interested individuals and groups and presented testimony before legislative committees which held hearings on the issue. Ada traveled across the United States attempting to make people aware of the plight of the Menominee Tribe. She appeared on local and national news programs. She knocked on doors and handed out pamphlets.

The efforts of Ada and the other tribal members were successful. In 1973, Congress passed legislation which once again made the Menominee Tribe of Wisconsin a federally recognized tribe.

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Suite 910, 1010 Vermont Avenue, N.W.
Washington, D.C. 20005

The Law

Laws are made to protect people and their resources.

Laws are enacted for the protection of the group, such as the Tribe or the State, or for the protection of the individual, or for the protection of both, such as by laws against speeding, or using drugs, or against terroristic acts.

A broken law affects many people. It touches on the injured party, on the accused, and on the public at large, which in the long run pays the bill.

The court, where the facts of both sides of a case are presented, is a neutral place. It is presided over by a judge. An attorney is elected or appointed to represent "the People" -- that is, the County, State, Nation, or Tribe. That attorney is part of the legal system. So also are attorneys in private practice who represent clients in civil cases, or in suits where one individual sues another.

The judge often decides the merits of the case. This is based on testimony brought by opposing parties. The judge then hands down a verdict upholding one or the other party. A jury serves part of the same function even though its decision is a group finding either in favor of the Plaintiff, who is the accuser, or the Defendant, who is the accused. It is the judge's prerogative to sentence the guilty party or parties. The severity of the sentence reflects the seriousness of the crime.

There are many other persons who work in the courts. One is the court reporter, who records every word of the admissable court proceedings. Another position in the court is the bailiff who polices the courtroom. The bailiff also swears in the witnesses taking the stand in support of one or the other of the opposing parties.

Law enforcement is another aspect of upholding the law. Police officers investigate wrongdoing and apprehend law breakers. One segment of law enforcement sometimes requires the services of investigators, or detectives, who may go under cover to seek the facts.

The Department of Corrections becomes involved once the judge has sentenced the wrongdoer. The guilty party is then turned over to the Department of Corrections, a public agency. This carries out the instructions of the judge. The Department of Corrections is responsible for the offender during the time that person serves in a correctional facility. Corrections is also responsible when a probation officer is assigned to the offender at the time of release from the court's supervision or from incarceration.

There are many different jobs to be filled in upholding the law.

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Indian Law: Yesterday and Today

In time past, Indian law differed from the court system of today's society. In the old days, anyone breaking the law of the tribe or the band was brought before a governing council. The council members listened and then decided on the punishment, if any. There were no jails, no prisons. Punishment often was harsh. Ostracism and banishment were practiced. Honor and respect held most tribal members to the law, however.

Law was by the consent of the governed. This philosophy of the Iroquois Six Nation Confederacy of the Northeast Coast influenced the drawing of the Constitution of the United States.

The Treaty Making era, from 1700 to the mid-nineteenth century, gave us Treaty Law, which today is a highly specialized type of law practice. Treaties deal principally with land cessions. Tribes ceded land in exchange for services, such as education or water rights as well as for per capita cash payments made over a period of years. Land reserved for the use of the tribes was excluded from the cessions and "reservations," or reserved land, came into being. Treaties were drawn to stand "as long as the grass shall grow and the rivers flow."

In 1887, one federal statute was enacted that would attempt to assimilate the American Indian into the mainstream of American life. This was the General Allotment Act which permitted the break up of land held in common -- or tribal trust land -- into individual Indian land ownership. The Allotment Act assigned a given plot of land to an individual, or allottee, who was then required to keep the plot in trust for twenty-five years. During this time, it was necessary for the allottee to prove that the land had been farmed or that a profit had been realized from it. At the end of that period, the Indian would be issued a certificate of competency and the deed to the land or fee patent. He would thenceforth pay property taxes on the land. Almost ninety million acres passed from Indian possession under this law. Today, redress is being sought through the Indian Land Claims statutes which provide for inquiry in regard to abrogation of treaty rights or fraud connected with land acquisition.

Many cases involve tribes and land, water, or other natural resources. These affect the tribes' ability to engage in corporate business. Often laws are interpreted variously from court to court, proceeding from the lowest to the highest, which is the United States Supreme Court.

Indian law is a special discipline within the law schools of some universities, such as the University of New Mexico, the University of North Dakota, and Gonzaga University. Indian lawyers have become tribal judges in some of the tribal courts. Indian lawyers are licensed to practice in county and state courts as well as before the federal bar. One female Indian lawyer is now a Federal Magistrate. Another Indian lawyer is an Assistant United States Attorney charged with prosecuting federal criminal cases. There are many Indians today who are court reporters, whose records are basic in the court system.

The practice of law is a needed, challenging profession. There are many avenues to explore in considering a career in this profession, at whatever entry level. A solid basic education is a pre-requisite.

Attorney

Margaret "Peggy" Treuer is one of few Indian women attorneys. Peggy's Minnesota license was granted to her in 1977 and she was admitted to the State of Minnesota Bar to practice law in 1979 by the U.S. District Court of Minnesota.

Peggy studied nursing after high school and was licensed as a Registered Nurse. She chose to return to school later and become an attorney because she often observed how non-Indians control the destiny and rights of American Indians. She wanted to learn the laws and use them to the advantage of Indian people...of all people.

Since receiving her license, Peggy has entered into a partnership with another Indian attorney in Bemidji, Minnesota. Helping her fellow tribal members is Peggy's first priority, which made her move back to the Leech Lake Reservation very easy.

Peggy researched on "state jurisdiction over Indian reservations and Indian water rights." She used her findings to develop legal material for use on her home reservation, Leech Lake. The research was used in an action which would stop pollution of reservation waters by upstream users on the Mississippi River. This was done by asserting the jurisdiction of the water rights of the reservation.

"There is a reluctance to accept Indian women as competent attorneys."

Peggy is a consulting attorney for the Institute for Development of Indian Law in Washington, D.C., for the Indian Law Resource Center, also located in Washington, for the National American Indian Court Judges Association, and the Minnesota Agency of the Bureau of Indian Affairs.

MARGARET "PEGGY" TREUER

Attorney

"My career has not been similar to the mainstream Indian attorneys'," says *Victoria Santana*, a Blackfeet Indian. She is an American Indian woman lawyer who chooses not to work from nine to five daily. However, if Victoria is needed to fight for the rights of American Indians, she is there.

Victoria received a Bachelor of Arts degree in 1967 from Fort Wright College in Spokane, Washington. She returned to school in 1970 to study law at the University of New Mexico School of Law and was made a Doctor of Juris Prudence in 1973.

Between 1974 and 1976, Victoria was employed by the National Congress of American Indians in Washington, D.C. Her duties involved working as a liaison to the National Indian Brotherhood in Ottawa, Ontaric, Canada, which included developing a plan to change the Canadian Indian Act. She explained concepts of tribal sovereignty and how important it is to Indian people and helped organize the Legal Foundation of the World Council of Indigenous People.

While employed as a senior staff attorney at the American Indian Law Center in Albuquerque, New Mexico, Victoria did research in the area of protecting the rights of American Indians to practice their traditional Indian religions. She reviewed case law and drafted testimony to be presented before congressional committees to ensure that Indian rights would be protected.

Administration

Thelma Stiffarm is a Gros Ventre tribal member and a Juris Doctor. In 1974, she was graduated from the University of New Mexico and began work at the American Indian Law Center in Albuquerque, New Mexico, where she wrote several publications for distribution. She is the principal author of *Model Children's Code*, published in 1977, and a model tribal court code for tribal child and family court. She also was the principal author of *New Approaches to Juvenile Justice*, published in 1977, which is a book on Indian cultural juvenile justice and corrections.

Thelma also worked at the National Indian Rights Fund as Director of the Project to Establish Tribal Energy and Social Development Office. She then became director of the American Indian Juvenile Delinquency Project for the Coalition of Indian Controlled School Boards in Denver, Colorado.

Currently, Thelma is working on a revision of the Handbook of Federal Indian Law.

Thelma prefers to work not in a court of law as a defense lawyer or prosecuting attorney, but rather as an interpreter of Indian law and a developer of Indian law practices as well as Indian tribal court practices.

She retains membership on several committees and advisory boards regarding American Indian law, as well as the Native America Indian Women's Association and the Colorado Women's Political Caucus.

Law Enforcement Official

The Ramsey County Sheriff's Department has a Dakota Indian woman on the force. *Grace Tester* has been working in the field of law enforcement since May 1972. Ramsey County previously had hired female deputies, but Grace is the first woman to hold a supervisory position. She was promoted to Sergeant in October 1979 after passing a written examination and an oral interview.

GRACE TESTER

Sergeant Tester attended the Bureau of Criminal Apprehension's Basic Training Course at Macalaster College as well as attending various classes and seminars on law enforcement at the College of St. Thomas and the University of Minnesota. Grace has taught on a part-time basis for the Bureau of Criminal Apprehension, the Ramsey County Sheriff Department and the Minneapolis Police Department.

In 1974, Sergeant Tester developed a program of self-defense and safety tactics for senior citizens and handicapped individuals. The program, "Whistle for Help," distributed over 2,000 police style whistles and eventually was expanded to include discussions and training sessions for women and children. Besides working on community safety education projects and law enforcement training, Grace has been loaned to other agencies for narcotics and vice assignments and also worked with the Federal Bureau of Investigation on a special project.

Grace is a member of several police organizations such as the International Association of Police Women and the Minnesota Police and Peace Officers Association. She also served on the Board of Directors of the St. Paul American Indian Center.

Advocate and Field Representative

Frances Felix is a Field Representative for the Minnesota Indian Affairs Board. The Intertribal Board is an agency of state government that studies the legislative needs of Indians in Minnesota and reports regularly to the legislators. The board is responsible for conducting research and acting as an advocate for Indians in areas which include, but are not limited to, education, housing, economic development, criminal justice, social services, health care, and self-government.

"I was a very shy child and I didn't ever think I could be a Social Worker or a Legislative Aide. But I kept trying."

Fran is a Dakota Sioux woman who earned a masters degree in Social Work from the University of Minnesota while at the same time working for the Indian community in Minneapolis. Currently, Fran is the field representative for the Duluth, Minneapolis/St. Paul, and the four Sioux Indian communities of Minnesota. As an advocate, Fran maintains close contact with the people of these communities to document their needs and advise of state programs, proposals and plans that could affect the members of those communities. She also advises the state government of tribal government constitutions, by-laws, and policies which need to be considered when state agencies are dealing with issues affecting Indian tribes.

Fran previously worked as a social worker in foster care placement in an attempt to place Indian children in Indian foster homes. Her interest always has been for Indian families and children which led to her testimony in support of the Indian Child Welfare Act, mandating tribal control of Indian children within the welfare system.

FRANCES FELIX

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Administration

For a long time, Indian women had to "administer" the family budget -- the long term purchases, the capitol investments such as a car, the installment payments, stretching the food and clothing budget from payday to payday. Many Indian women are still involved in this aspect of family operation. In addition, many Indian women today also hold down jobs outside the home.

In tribal government or in the operation of private agencies, administration usually includes proposal writing, following funding guidelines, performing all the detail work associated with program operation, including staff management and evaluation. Women administrators in many places also have to raise money for their own projects.

For a female interested in a career in Business Administration, a good starting place is in high school. Courses in Economics, Business Math, Business English, and gaining computer experience are important.

Another way of learning business management is by holding down a part-time job. Contributing a given amount to the family budget, functioning with a clothing or entertainment budget, or, later, owning a car offer lessons in money management.

But it is at the post-secondary level where more comprehensive lessons in Administration are to be learned from classwork and from field experience. Advanced courses in Economics, Statistics, Management Techniques, Political Science, all contribute importantly to the background of a Business Administration major. The Masters Degree in Business Administration -- M.B.A. -- opens more doors to Indian women in business, or can be combined with other advanced degrees for going into some special field of administration as in industrial development or manufacturing.

Many tribal organizations have places for summer internes in their administrative offices. This provides an opportunity for future administrators to gain hands-on experience in the operation of business machines, of office procedure, or accounting and office management -- even just learning how to properly answer the phone.

Jobs in Administration can be stepping stones to even better jobs in government as well as in private business.

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Administrative Assistant

Shirlee Smith is the assistant director of the central administration office at the University of Minnesota, a position she secured following graduating from the university with a degree in Business Administration. Her duties include developing and implementing new programs.

Shirlee recently directed a Summer Institute for the university, a program on existing special education, which involved obtaining funds and planning and coordinating the entire undertaking. The retention rate for the institute participants was 84⅓ in this instance compared to a retention rate of 6⅓ to 16⅓ in previous years.

Shirlee also was involved in researching and analyzing the health care needs of the Minneapolis Indian community. As a result of her report, Minneapolis was designated as a medically underserved area and the Indian Health Board Clinic was awarded a grant to provide health care services to the urban Indian population.

Along with her degree in business, Shirlee also earned a degree in Speech. While attending the university, she was awarded a $5,000 journalism scholarship provided by Station WCCO Scholarship and Internship program and the Minnesota Faculty Club Academic Scholarship program.

Shirlee likes to share her knowledge to help other members of the community. She has planned and conducted numerous workshops and education sessions covering topics such as methods of administration, how to prepare and present a speech, and how to develop writing skills.

Health Administrator

Deanne Fairbanks is the Health Director of the Leech Lake Reservation in Cass Lake, Minnesota. She is in charge of seventeen major health programs for the reservation and is always seeking ways to increase health services to reservation residents. Dee, as she is better known, is responsible for developing programs to meet the identified needs of the Indian community and then finding the funds to support those programs.

Her duties include preparing progress reports, staff reports and budget reports for the Reservation Business Committee. It is up to her also to convey the Business Committee's decisions back to the individual program coordinators for action.

"I see a need for a greater priority placed on Indian health."

Her priority is to provide increased services to the community to ensure that health needs are being met. Dee is not only concerned with the health needs of the present but she also has a vision of a new hospital to replace the present Indian Public Health Hospital in Cass Lake.

Dee enjoys the role of administrator. She has worked in both health and education administration in Minnesota and California. She also takes time to become involved as a volunteer board member for other community agencies as well as working in school volunteer programs.

An active feminist, Dee is a member of the Women for Social Change. After returning home from California to Minnesota, she helped start the Minnesota American Indian Women's Association and continues to be a vocal member. While living in the San Francisco area, she served as a vice-president of the San Francisco National Organization of Women and was a founder and member of the Bay Area American Indian Women's Association.

DEANNE FAIRBANKS

Executive Director

Norine Smith is an enrolled member of the Red Lake Band of Chippewa Indians. She was born and raised on the Red Lake Reservation but her adult life has been spent in the metropolitan area of Minneapolis, Minnesota.

Norine began working at the Indian Health Board Clinic when it first opened. Hers is an excellent example of the concept of career advancement. The first position Norine was hired for at the Clinic was that of Community Health Worker. She worked her way up to the administrative level and was hired as an assistant director and then as executive director, which is her present position.

"There is a need to improve the health status of Indians living in urban areas."

As executive director, Norine is reponsible for the administration of all programs sponsored by the clinic. Some of her duties include keeping records of program activities, budget control, preparing and presenting progress reports to the clinic's board of directors and locating funding sources for clinic programs. In addition, she is reponsible for supervising the staff of doctors, nurses, dentists, Community Health Representatives, lab technicians, and secretarial staff. Most importantly, she insists that each patient must receive a lot of tender loving care.

Norine attends the University of Minnesota. She is working toward a Business Administration degree as well as a masters degree in Health Care Administration. She is one of only two women enrolled in the health care administration program, which has a total enrollment of forty-two students.

Norine is an active volunteer, serving on the board of various health related agencies, legislative committees and acting as Chairperson for the Hennepin County Indian Alcohol Task Force, the Minnesota Hospital Association, the American Indian Health Association, the non-profit Advisory Committee to Foundations and the Health Committee of the Joint Religious Legislative Coalition.

NORINE SMITH

Personnel Director

A director of personnel ensures that all employees of an organization or company are treated and evaluated the same within the provisions of the established personnel policies. The director works closely with the management staff in areas such as job descriptions, interviewing and rating prospective staff, reviewing work performance and explaining evaluation results to employees and complying with state and federal fair employment practices. The director of personnel maintains up-to-date, accurate files for all employees.

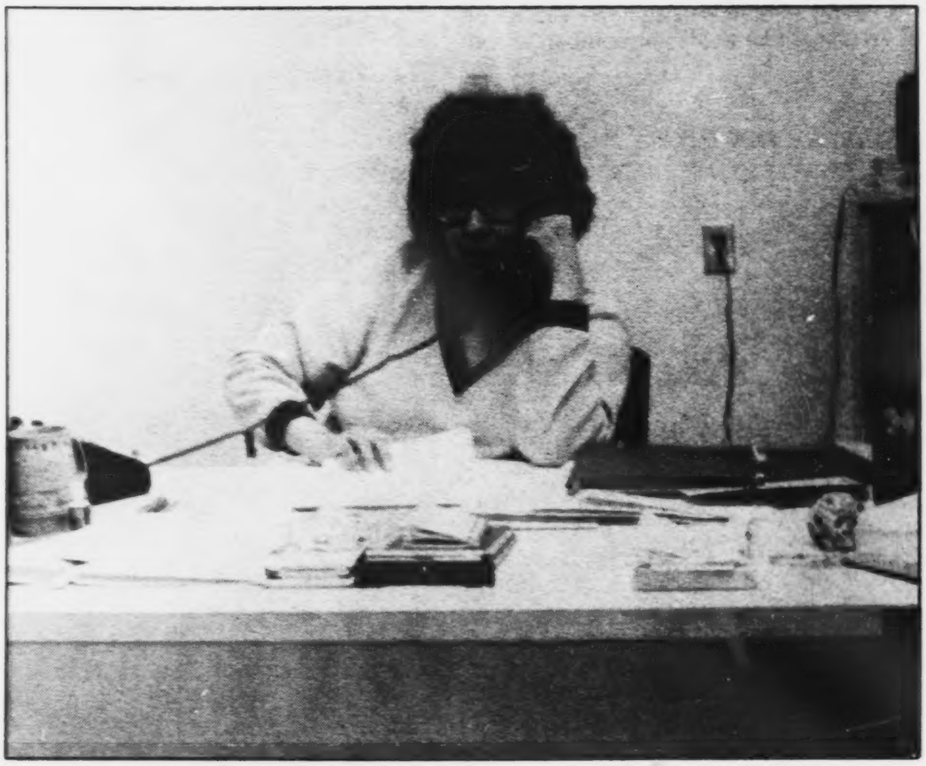
Jan Donnelly is one such personnel administrator for Control Data Corporation in Minneapolis, Minnesota. She has a Bachelor of Arts degree and plans to attend graduate school to receive a master's degree in administration. Jan feels this is a major accomplishment; she was a high school drop-out and had to return to school to get her high school diploma before she could enter college.

Jan worked in various positions in employment before becoming a personnel director. She was a counselor to a probation officer as well as education director of the Minneapolis American Indian Center, a job she found particularly rewarding when 140 students received their General Equivalency Diplomas under her directorship.

> *"My children have helped me reach my potential because being a model for them to follow has been very important to them and to me."*

Jan is an enrolled member of the Fond du Lac Reservation, although she may be considered a "True Native American Twin Citian" since she was born and raised in the Twin Cities.

JAN DONNELLY



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Personnel Director

Shirley Van Dyck hasn't always been an administrator. She worked her way up through the system to her present position. In 1967, Shirley was hired as a clerical worker for the Leech Lake Reservation with their main offices located in Cass Lake, Minnesota. Shirley then became financial officer for the reservation and in 1980, was selected as personnel director. It took her thirteen years to reach this step of the career ladder. Shirley is enjoying her job which was a newly created position that she could develop. This was a challenge for her in addition to answering her interest in "people development."

"My primary interest is in people and in 'people development'."

In January 1980, Minnesota Governor Al Quie appointed Shirley to a four-year term on the Minnesota State Housing Finance Agency Board of Directors. She is also a member of the Cass Lake School District Advisory Board on Vocational Training.

Shirley received vocational training in secretarial and accounting procedure. She also attended the Miller Institute in Minneapolis for additional training in methods of accounting and administration and has attended numerous workshops to improve her skills.

As personnel director, Shirley's duties include:

1) Designing and implementing a workable personnel system for a reservation which has diverse programs, services, and businesses

2) Setting up a "job bank" in order to match a prospective employee's interests, experience, and ambitions to a specific job

3) Acting as a counseling service to division directors, program directors, and employees in regard to personnel matters

4) Organizing and updating personnel files.

SHIRLEY VAN DYCK

Director of Marketing

Donna Folstad is a Chippewa enrolled in the White Earth band. She spent her youth in foster homes and an orphanage until she was a teenager. She was an angry teenager, she said, who eventually ended up in a detention home. She later married as a teenager and her family helped her get over her anger.

Donna went back to school and earned a General Equivalency Degree and from there went to college at the University of Minnesota. She has not yet completed her bachelor of arts degree, but her determination to learn whatever will help other Indians should guarantee her future success.

When the Folstads' house burned down one winter, she realized that housing was critical for all Indians. She began taking courses that had to do with housing. She began working for Indian housing in 1976 for The Minnesota Chippewa Tribe in the Minneapolis office. She helped move many Indians of the Minneapolis area into safe, adequate housing.

Currently, Donna is working is St. Paul, Minnesota, as director of marketing for a cooperative housing corporation.

The cooperative is designed for families with low or moderate income. New housing units are being built and sold to persons who can qualify within federal guidelines. Instead of renting, a family with low income can own its own unit and also own a share of the cooperative itself. The family then has a voice in all decisions affecting the cooperative rather than having to go to a landlord who makes all the decisions. This cooperative housing venture will mean a family with a limited income can own their own housing, in many instances for the first time.

As the marketing director, Donna checks each application for housing to learn whether that family qualifies for a housing unit.

> *"I am striving for better housing opportunities for our community."*

Donna is responsible for all of the advertising and education in regard to the cooperative. She visits local agencies which offer assistance to low income families, explaining the project operation and trying to reach as many families as possible. Donna says that she has visited every Indian agency in town as well as neighborhood centers, agencies, and also local health clinics to see as many families as possible. Donna holds training sessions for families and agency staff to explain exactly what a cooperative is and how to apply for a unit and a share.

Donna is active in the Indian community, serving on advisory committees and boards, trying to make living a little easier for other Indian families.

DONNA FOLSTAD

Business Development Specialist

As Senior Business Development Specialist with The Minnesota Chippewa Tribe, *Barbara Raygor* works with Indians who are starting small businesses. She counsels clients who want to start a small business and she assists them in determining whether the business they would enter has a good possibility of success in the location they are considering.

If an assessment shows that the business service is needed or wanted, Barbara helps clients put together a financial "package." It is expensive to start a business; many new businesses fail each year because there are not sufficient funds to both operate the business and support the family in the start-up period. This is where Barbara's ability to counsel clients becomes clear. A financial package may include individual savings, a loan, or state or federal grants, or all of these elements. Barbara knows the banking community and meets with bank officials, public and private agencies and marketing agencies to act as a representative of her client.

BARBARA RAYGOR

A portion of the business package may also include a management assistance plan to help the client run a successful business. In some cases, she may provide management counseling herself or may find management consultants, accountants, or computer services that the client could use.

Barbara was in a foster home when she was thirteen and spent a lot of time looking forward to the day when she would be eighteen and on her own. She took courses in high school and college to help prepare herself for a career that would offer her independence and would also help the community. Barbara realized from an early time that she would probably spend many years in the work force and she wanted to be prepared.

For the past five years, Barbara has been able to contribute a number of volunteer hours as a member of an advisory board which would develop a shopping center for the Indian community of Minneapolis. The shopping center would employ members of the Indian community and would have space for Indian owned businesses. Part of the time was spent writing proposals and meeting with bankers and government officials to promote the Indian operated shopping center.

Economic Development Specialist

Brenda Draves is the Executive Director of the American Indian Business Development Corporation located in Minneapolis, Minnesota. Prior to taking this position in April 1977, she had been president of the board of directors under which the corporation functioned.

The goal of the corporation is to "enhance economic development opportunities for Indian people through a variety of profit-making vehicles." The major project has been working toward the realization of a shopping center which would cover two city blocks on Franklin Avenue, an area where many Minneapolis Indians live.

Brenda worked in banking from 1967 to 1974 where she gained experience she is now putting to good use to benefit Indians of her community. She shares her knowledge of financial management methods also by conducting workshops and classes.

As executive director, Brenda is responsible for securing funds for economic development projects which the board of directors is interested in promoting. She also must secure funds for operation of the corporation's offices.

> *"I try to enhance economic opportunities for Indian people, using a variety of profit-making vehicles."*

Brenda currently serves as a volunteer on eight community-based advisory boards. Her activities plus her duties as executive director afford the kind of challenge she enjoys, she said.

BRENDA DRAVES

Indian Business Loan Division Director

Charlotte White-Rice is a leader in the field of economic development for Indian people in Minnesota. Since 1973, she has been employed by the Minnesota Department of Economic Development. When Charlotte first started working for the department she was a field representative assigned to assist owners of small businesses. Her duties included locating small businesses owned by individuals who were economically or educationally disadvantaged and encouraging them to take part in a special program sponsored by the state department. The program was designed to help business owners understand laws, regulations, management methods, and accounting methods.

In her present job as Director of the Indian Business Loan Division, Charlotte administers loan programs aimed at promoting the development of Indian owned businesses in Minnesota for Minnesota based Indians. The funds come from "The Severed Mineral Rights Act," which has monies derived from taxes on subsurface land which was part of tribal land cessions.

Charlotte is a member of the Leech Lake Band of The Minnesota Chippewa Tribe. She was born and raised on the reservation, but has lived in the Twin Cities for many years.

To further her education, Charlotte attended the Industrial Development Institute in Oklahoma and was graduated from there in 1975. She completed coursework for a bachelors degree in Business Administration from Metropolitan State University, St. Paul. She also regularly attends workshops, seminars and conferences to keep up-to-date and learn more about programs and funds available to help Indian business owners.

She is currently vice-president of the American Indian Business Development Corporation, a member of the National Association of Women Business Owners and the Minnesota Indian Affairs Intertribal Board.

CHARLOTTE WHITE-RICE

Comptroller

Carol Guinn is the comptroller and senior bookkeeper for the Leech Lake Reservation Business Committee in northern Minnesota.

As comptroller, Carol is responsible for all financial operations for the reservation. Direct supervision of all tribal personnel involved in accounting programs, payroll staff, and all tribally operated business enterprises is her responsibility.

As senior bookkeeper, Carol is also responsible entering information into a computerized system and for drawing out the information when necessary.

When a new reservation project starts, Carol sets up the books for its fiscal management and closes out the books when a project ends.

Another of Carol's duties is to work with local bank personnel and auditors of all reservation fiscal arrangements.

Carol is an enrollee of the White Earth Reservation. She attended the Globe Business College in St. Paul, Minnesota. Her major was computer operation. She earned certificates in comptometer and keypunch operation.

Carol is also treasurer of the local community council which sponsors community activities in the area in which she lives.

CAROL GUINN

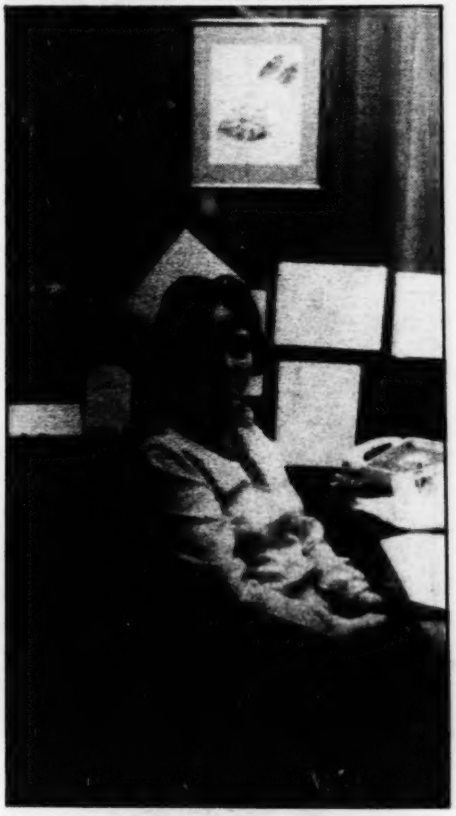
Secretary

Joyce Yellowhammer is the secretary of the National Indian Education Association -- a title which she feels sometimes is regarded as "unimpressive."

"Many times we hear people say, 'She's just a secretary,' but if people were more aware of the demands of the position, there would not be such a put-down," she believes.

Joyce knows that people in this career fill an important role and have more responsibility than they are given credit for.

A good secretary is the backbone of any organization. As an example, as secretary in her current job, Joyce's special duties include making sure that all phases of the convention--which draws from three- to five-thousand participants--operate smoothly.



JOYCE YELLOWHAMMER

There are many types of secretarial jobs and the duties and responsibilities differ from job to job. Medical secretaries, secretary receptionists, legal secretaries, real estate secretaries, and executive secretaries all have different responsibilities and require special skills or training.

Duties which are similar in most secretarial positions include greeting people, making appointments for the employer, receiving and making telephone calls, working with the mail, typing and maintaining filing systems. Other duties which may require special training or experience include having knowledge of medical or legal terms, filing legal documents in state or federal courts, answering correspondence, supervising other office staff, and occasionally operating a switchboard, planning meetings and conferences, and being able to take dictation and keep books. Many offices now use a wide range of business machines from simple dictation machines to complex word processing computers.

"During my high school years, I stayed with my grandparents. It was a rough time for them, but somehow my grandparents always managed."

Secretaries generally are high school graduates or have a General Equivalency Diploma. Many have attended business college or taken advanced secretarial training courses.

Joyce suggests that anyone planning to be a secretary should take courses in typing, shorthand, business machines, business English, communications, and business math. It is also important that a secretary be dependable and able to work well with other people.

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Education

Education needs are included in most treaties that were negotiated between American Indian nations and the United States government.

In the treaty making period, it was thought that through education Indian children would become part of the mainstream of society. When Indian children began attending government or church boarding schools, cultural practices and religion they had previously known were forbidden. Indian children learned English and practiced the religion of whatever Christian denomination their village happened to fall under.

The government boarding school operation was modeled on military life. This discouraged attendance by Indian students or resulted in failure by those who were in school. The Bureau of Indian Affairs boarding school continued to be run on tight, highly structured lines into the modern period. Indian parents, in the meantime, were demanding education opportunities suited to their children's needs. In the 1970s, Indian communities, tribal leaders, and parents became actively involved in designing education programs which would meet the unique needs of Indian students.

Federal education policy states that each state is responsible for the education of all the children of that state. However, it is also a federal responsibility and tribal prerogative to ensure that schools provide the unique educational and cultural experience which Indian children need. Education policies also permit Indian communities to educate Indian children in tribally operated schools. Federal education policy for Indian children also recommends that more Indian administrators, teachers, and curriculum materials be introduced in the schools for the benefit of all children.

The programs listed below specify certain educational opportunity for Indian of all ages. They include **Head Start, Indian Education Act (Title IV), Johnson-O'Malley Act, Higher Education Scholarship Program, Bilingual Teacher Training Project,** *and* **Adult Vocational Education.**

One of the great needs in Indian education is for Indians themselves to enter the profession. There is a need for Indian teachers at every level, in various kinds of schools, a need for Indian teachers of every subject. There is a need also for Indian teachers in the mainstream society, particularly in areas with dense Indian populations. There is a need for Indians to be part of the educational system, part of the establishment, part of the administrative structure which plans curriculum.

It has been demonstrated that professions such as these lend support for the Indian student who otherwise feels alienated in schools in which there are many white students. It has been shown also that schools with Indian administrators

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and Indian school board members uphold the high standards expected in a public school system.

A person interested in entering the field of education has a world of choice before her. There is a need for pre-school teachers, for early childhood development specialists, for teachers in the elementary schools, for reading and mathematics tutors, for teachers of science, for secondary school teachers who perhaps might utilize their hobby interests toward their vocational calling, as, for example, teachers of home economics or shop. Indians are needed as teachers of the handicapped, teachers in the adult vocational schools.

"If you can read, you can do anything." This may be a good maxim to hold up to a person interested in entering the teaching profession. Persons wanting to teach need solid basics before going on into the special requirements of teaching. After completing the requirements, teaching candidates then gather actual classroom experience as practice teachers or internes, working under a certified instructor. Before teaching in public school, a teacher must be certified by her state's Department of Public Instruction or Department of Education.

One can see how many subjects there are to be taught simply by paging through a high school directory or a college catalog. Consult high school and college advisory people to learn what pre-requisites are needed. Talk to people who are currently teaching or working as administrators. Talk to members of Parent Advisory Committees for other insights.

There are other jobs in education in a number of unexpected places. Teachers frequently write textbooks. They work as advisors to librarians. They help prepare material for enclopedias. They act as tour guides on trips abroad in the summer. Teachers are most adaptable to almost any professional sideline. They also enjoy a lot more vacation than most of the rest of us ... simply because teaching is a demanding taskmaster, though one filled with satisfactions.

One clue as to whether you might be interested in teaching may be found in your own attitude toward younger people, possibly your little brothers and sisters, and in other children. Have you enjoyed being a camp counselor...a tutor? Do you like to be around children, young people, those of college age? Such feelings may be indicators as to your true vocation.

Most people in education feel that there is no more worthy endeavor than passing on what they know to coming generations, which in turn will teach those still to come.

Elementary/Alternative Teacher

Erma Jean Vizenor teaches elementary students at the Pine Point School on the White Earth Reservation in Minnesota. Course work for this alternative school has been designed to meet the educational needs of Indian children of that community. A school board comprised of residents of the community is elected by the voters to make decisions concerning curriculum, staff, and school activities.

Erma teaches basic educational skills such as reading and writing and prefers working in small groups in order to provide individual assistance to students. She also teaches Chippewa language and culture classes. Frequently, Erma invites Indian elders into the classroom to assist her in teaching cultural practices.

> *"When I left high school, I realized how much Indian children need Indian teachers."*

Erma is involved in many phases of education on the reservation. In addition to teaching, she serves on several committees which set educational policy.

ERMA JEAN VIZENOR

Elementary/Public Teacher

Patricia Gordon combines two careers: she teaches in an elementary school and she also owns a gift shop. She teaches in an elementary school in a school district located near, but not on, a reservation.

In addition, she is Chairperson and Secretary of the Duluth Indian Education Advisory Board, which makes recommendations to the Duluth School Board on matters affecting the education of Indian students. Patricia also volunteers her time by giving presentations about Indian based pre-school curriculum materials and activities.

Patricia promotes placing more Indian teachers in the classrooms and more curriculum relating to Indian culture. She says, "I feel my visibility is important for Indian students."

Patricia was born in Minneapolis, Minnesota. She is an enrolled member of the White Earth Reservation, which is a member reservation of The Minnesota Chippewa Tribe. In 1972, she received her Bachelor of Science degree in Education at the University of Minnesota-Duluth.

PATRICIA GORDON

Secondary/Alternative Teacher

Laura Fineday is an English and Ojibwe language teacher at the Circle of Life School, an alternative school located on the White Earth Reservation in Minnesota.

Alternative education offers the academic basics together with cultural education, giving students and their parents the choice of a different type of school answering the particular needs of a certain student.

Laura is an enrollee of the White Earth Reservation, a member reservation of The Minnesota Chippewa Tribe. While raising ten children, there was not much time left for career exploration. It was not until 1969 that Laura could begin to examine various community services offering employment opportunities.

Laura's first job was as a community health aide. She then taught Ojibwe language and culture at a boys' group home. She has continued teaching language and culture at schools near the reservation and has earned her American Indian Language and Culture Education license. She continues to attend workshops and seminars on bi-cultural and bi-lingual subjects to increase her teaching skills.

> *"I spent most of my younger years raising my family of ten and was also licensed as a foster parent."*

LAURA FINEDAY

Language and Culture Teacher

Elizabeth Boyd is an elder and a teacher of Ojibwe culture of the Bemidji School District, Bemidji, Minnesota.

She speaks Ojibwe and teaches the language and culture both at home to her own family and to both Indian and non-Indian students in the public school.

She attended Bemidji State University for two years and attended workshops to learn teaching methods in regard to Indian culture and language through Bemidji State University and the University of Minnesota. It was her knowledge, however, that made her an expert in the field.

She has taught Ojibwe language and culture since 1970 in elementary and secondary schools.

As a culture teacher, Liz makes lesson plans that fit certain age groups. Lesson plans for elementary school might include a lesson in beadwork and an Indian story which would include a lesson in living. A high school class might get a practical lesson in beadwork which would also teach the significancce of symbols and colors. The Ojibwe language also enters into classwork of this kind.

Culture teachers, such as Liz, spend part of their days with teachers and sometimes with parents, explaining the importance of culturally related subjects.

Liz is also called as a consultant to other schools because of her knowledge and expertise as a teacher.

Liz wrote the outline and lesson plan for teaching units currently in use at Bemidji State University for the college level Ojibwe Culture course.

ELIZABETH BOYD

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Special Education Teacher

Katherine Gurnoe today is a retiree from a career as a special education teacher who taught for twenty-five years. Her work centered on work with children with learning problems and the identification of those problems which may have to do with hearing, or speech, or the interpretation of what such children see or hear.

KATHERINE GURNOE

Katherine worked in public school systems in several states trying ways of teaching children who spoke their own native language but who understood little English. She also worked with students with physical or mental handicaps.

In whatever community she found herself, Kay Gurnoe was active in the Indian community. In Minneapolis, she was a member of the Indian Advisory Board to the Superintendent of Public Schools and helped plan and implement the first public school department of Indian education in the entire nation. Her concern was for students who "dropped out" or were "pushed out" of public schools, or who found public schools too different from their culture to be successful. She cited the need for special education in conjunction with a culturally related curriculum and the need for involvement of Indian families within the school system. Both Indian and non-Indian communities heeded her counsel, and as a result, Indian students have a choice of attending public school classes or studying in Indian controlled alternative schools, receiving basic education as well as cultural studies.

Principal

Harriet Heisler is the principal at the Heart of the Earth Survival School in Minneapolis, Minnesota. Her present position followed service there first as a counselor and then as acting principal.

Harriet was born on the White Earth Reservation until her first year of high school when her family moved to the Minneapolis area. Harriet chose to go to Pipestone Indian School rather than the Minneapolis Public Schools and she later graduated from Flandreau Indian School.

HARRIET HEISLER

She was supported by the staff of the Indian Studies Department at the University of Minnesota when she decided to continue her education and enter the field of social work. In her opinion, more Indian students would succeed were they given the support and encouragement given her. After a number of difficult years struggling to support her family and at the same time attend classes, Harriet was graduated in 1979 with a masters degree in Social Work from the University of Minnesota.

From 1976 through 1978, Harriet worked at the American Indian Child Neglect and Abuse Center. The program was called Ah-Be-No-Gee, which means "young child" or "baby." This offered her valuable on-the-job experience while she was still a university student.

> *"Receiving my masters degree in social work was a personal triumph for me and I want to share what I have learned in my life and my formal education with others."*

One of her former teachers used to call her "Dynamo." Her friends say it is easy to see why.

College Professor

As *Margaret Nelson* was growing up, the importance of education was always stressed in her home. She did a lot of reading which helped improve her grades in school. Her teachers inspired her to become a teacher and after graduation she attended college for two years. Her family was very poor and at the time there were no Bureau of Indian Affairs education grants so she worked as a theater cashier while she was attending college.

After two years she married and dropped out of college to live on a farm with her husband and five children. When Margaret's youngest child was in fourth grade, she started school again. It was not easy. She had to drive forty-five miles each way to attend classes. Oklahoma has hot, humid summers and in the winter the roads are sometimes wet and slippery. Margaret was willing to sacrifice to get what she wanted, and, in 1969, she received a double degree in English and Psychology.

MARGARET NELSON

Margaret Nelson went on to earn her doctorate in English at Oklahoma State University. She is now a professor of English there. She teaches courses in English and in American Indian Literature and also works with the Native American Students Association on campus.

Margaret maintains membership in several professional organizations relating to modern languages, folklore, and American Indian historical associations and has published articles and reviews about American Indians. She is a member of both the Oklahoma Federation of Indian Women and the North American Indian Women's Association.

> *"We must realize there is no way back in time; instead, we must make a new place for ourselves."*

Margaret believes it is important for Indian students to set goals for their lives and work toward those goals. She also urges Indians to keep as many of their traditions as possible.

Professor of Anthropology

An anthropologist traces the origin and development of the human race by studying changing physical characteristics and cultural and social practices. Anthropologists reconstruct the daily activities of people who lived thousands of years ago, trying to trace changes which have occurred up to the present.

Dr. Beatrice Medicine is a pyschological anthropologist with a strong emphasis on the study of American Indian people and cultural change. She researches and writes about family and child social structures and mental health practices of American Indians. She studies the problems of biculturalism which affects American Indians growing up in one culture, American Indian, and living in another, White America.

Dr. Medicine is a Lakota Sioux from the Standing Rock Reservation of South Dakota. She grew up on the reservation, graduated from high school and then attended college where she studied anthropology. She has been a teacher, counselor, researcher, professor or visiting professor, and lecturer in the United States, Canada, Europe, and Peru.

Dr. Medicine has received honors and awards for her work from universities, cities, and states. Various Indian communities across the United States have honored her and her own nation honored her by making her the Sacred Pipe Woman at the Sun Dance, a religious ceremony of her people. She is a respected elder of the Great Sioux Nation.

"I find that many Indian students do not know what is encompassed in a career and the requirements involved to make reasonable judgment."

BEA MEDICINE

Professor of American Indian Music

Charlotte Wilson Heth is a woman who has used her education for her own benefit as well as for that of others. She received a doctoral degree from the University of California, Los Angeles. Since then, she has taught both music and English to high school students in New Mexico and Oklahoma. After several years of teaching, Charlotte joined the Peace Corps and was sent to Ambo, Ethiopia, to teach English language and literature. She has traveled widely, teaching or tutoring wherever she went.

After returning from her tour with the Peace Corps, Charlotte continued her studies, concentrating on American Indian music. She now teaches an American Indian music course at the University of California, Los Angeles, where she works closely with American Indian college students. She is also Director of American Indian Studies Center there.

She has compiled a library of American Indian recordings which also includes video cassettes of interviews with American Indian musicians from four tribes, performing their music and explaining the significance of each song.

"I plan to continue teaching American Indian music at the university level so that this important art form will be appreciated."

Charlotte also has compiled a bibliography of books, articles, discs and films about Indian music. Other of her accomplishments have been developing curriculum materials and designing courses for use in teaching American Indian music.

CHARLOTTE WILSON HETH

Reservation Education Director

Joy Peacock has been Director of the Education Division of the Leech Lake Reservation in Minnesota since 1978. An enrolled member of the Leech Lake Reservation, Joy attended Bemidji State University and was graduated with a bachelors degree in Political Science and Business Administration from the University of Minnesota. For several years she worked as Indian Education Coordinator in the Cloquet Public Schools, Cloquet, Minnesota, serving as an advocate for Indian students and parents whose view she communicated to school administrators, staff, and school board members.

The role of advocate has expanded now in her present situation. Joy reports to the Reservation Business Committee, the elected governing body which determines priorities for reservation education projects. She is involved in assessing the needs of Indian students, developing programs to meet those needs, and then seeing that the programs are implemented by education staff. She must monitor each program and report progress or problems to the elected reservation officials.

Among the programs Joy administers are Head Start, Adult Basic Education, the Chief Bug-O-Nay-Ge-Shig Alternative School, and special needs programs which are developed from time to time.

She is also involved with national education issues and is a member of the Indian Education Task Force of the United States Education Commission as well as a member of the United States Citizenship Education National Workshop.

JOY PEACOCK

Indian Education Director

Shirley Northbird is the Indian Education Director for the Cass Lake school district located on the Leech Lake Reservation. The school district has both Indian and non-Indian students; most of the students are Indian.

Shirley helped develop an Indian component for the school district which coordinates a combination of programs designed to keep Indian students in school and to improve their performance. Federal and school district funds specifically designated for Indian students are used to provide culture teachers, counselors, curriculum materials, parent and student support groups.

Community workshops and pow-wows are sponsored to promote understanding between Indians and non-Indians. In her present role, Shirley supervises and coordinates the programs.

She also decides what type of counseling is indicated for Indian students and then provides that service.

Relatonships between the Indian and non-Indian students, parents, and communities become a responsibility for Shirley.

Shirley holds a bachelors degree in Elementary Education from Bemidji State University. She works as a volunteer on committees and councils for the entire community. She even organized the grandmothers of her school district to address several school issues.

SHIRLEY NORTHBIRD

Career Counselor

The career counselor at Northland High School in Remer, Minnesota, is *Patricia Doro*, an Ojibwe originally from the White Earth Reservation of Minnesota. She counsels both Indians and non-Indians and is advisor to the student council and the National Honor Society. Pat helps students plan their course schedules to make sure they take courses needed to graduate and and prepare themselves for the future. Patricia advises students about the job market, vocational education, and degree education programs.

She has a bachelor's degree in History and Sociology as well as a teaching certificate and a master's degree in Water Resource Management. She is deeply concerned about the water quality on Minnesota Indian reservations which is one reason she returned to school.

Her past experiences include a tour with the Peace Corps. She spent six months in Europe and was then sent to Brazil where she taught in a small community.

"Stick in school. Take classes that will be beneficial to you."

On her return, Patricia worked in Washington, D.C., as a health education specialist in a program called "War on Rats." Results, she said, did not happen as fast as she would have liked.

PATRICIA DORO

Vocational Education Counselor

Gloria Dudley is a vocational counselor in the Education Division of The Minnesota Chippewa Tribe. Students seeking assistance in regard to vocational training under the Tribe are served by this young woman. She provides information about different kinds of full-time vocational programs and assists students by providing pre-enrollment counseling and orientation as well as financial assistance counseling.

> *"I enjoy working with youth and guiding young people towards a meaningful education and a satisfying career."*

As liaison between the Tribe and each of the vocational schools, Gloria maintains regular communication with the schools. She works closely with counselors and financial aid personnel and regularly visits with students. A complete record is kept of each student's progress, based on academic reports, attendance, and financial status. Emphasis is placed on the identification of individual goals and then the process of achievement.

Gloria was born and raised on the Leech Lake Reservation. She attended Haskell Indian Junior College, in Lawrence, Kansas. She majored in Business.

GLORIA DUDLEY

Vocational Education Counselor

A vocational education counselor provides counseling services to students attending or planning to attend a vocational school. They assist students in selecting courses to complete all requirements, in job placement after graduation, and with special problems. The counselor also serves as an advocate for the students in the school. The counselor should be able to establish a good working relationship with school administrators.

Maxine Boswell is a vocational counselor at the Detroit Lakes Area Vocational Technical Institute. The school is located south of White Earth Reservation where Maxine recruits new students by offering workshops, visiting schools in the area, and counseling students one-to-one. She also helps in locating employment for the graduates.

Maxine was elected Indian Educator of the Year at the Second Annual Minnesota Indian Education Conference in 1980. She is a White Earth enrollee and has always been active in the community and in reservation activities. She tries hard to work with Indian women to help them attain their educational and career goals.

Maxine is in the process of completing work for her masters degree in Education. She would like to see more women in administrative positions.

American Indian Program Coordinator

Bonnie Wallace is an advocate for Indian education and for Indian students at Augsburg College in Minneapolis, Minnesota, where she also assists in developing courses in Indian Studies.

One of her duties is to assist students in solving problems having to do with housing, job placement, or finances.

In her work, Bonnie also advocates for students, trying to make the college experience as rewarding as possible. She also keeps up-to-date files on career opportunities toward assisting graduating students in job placement.

Bonnie earned a bachelors degree in Social Welfare from the University of Minnesota, Minneapolis, after several years of working at raising a family and attending school. Her first job after graduation was as a higher education counselor for The Minnesota Chippewa Tribe.

"We can do anything and be anything we want and still be Indian."

Bonnie is deeply involved in issues affecting Indian women particularly aware of welfare guidelines and regulations. At one point in her life she viewed welfare guidelines as obstacles for Indian women to get financial aid for themselves to attend college without giving up general assistance they were receiving for their children.

As a member of various committees, Bonnie worked with others wanting to see welfare guideline changes so that women might be encouraged to become better educated and better equipped to support themselves and their families and not have to depend on programs such as Aid to Families of Dependent Children.

Bonnie also belongs to an Indian organization that explores domestic violence issues. She is the vice-chairperson of American Indian Women of Minnesota and an active member of the National Organization of Women. It is important to her, she says, to take the time as an advocate on behalf of Indian women struggling to make it through the educational system.

BONNIE WALLACE

Adult Basic Education...In The Prisons

Elaine Salinas is an adult basic education teacher. Her students are Indian inmates in Minnesota penal institutions. Elaine is the administrator and teacher of the program which offers a General Equivalency Diploma, or G.E.D., to persons who are incarcerated and who have not completed high school.

Adult Basic Education offers courses in reading and composition, mathematics, and other basic skills. A battery of tests is given to rate the student on general knowledge of each subject, leading to the G.E.D.

As a teacher, Elaine tests each student and prepares an individualized lesson plan. Some students may be further advanced than others in a subject, but may need more help with another subject. She helps plan for each student accordingly. Courses in Indian studies are offered for an entire class, which brings into the prisons consultants on Indian culture, elders, traditional healers and career guidance persons.

ELAINE SALINAS

As an administrator, Elaine must convince prison officials that the program will be smoothly conducted, that it is good for the prison as well as for the inmates. She keeps careful records on each student which are revised as progress occurs.

> *"It is important to offer a link to the home and a hope for a new start to that part of the community which is often neglected."*

The program is the only Indian Adult Basic Education project in the country within a prison. Elaine promotes the program among prison officials, legislators, and state education officials. The program is a part of the Heart of the Earth Survival School, an alternative school for the Indian community in Minneapolis, Minnesota.

Ten percent of the inmates of prisons and juvenile institutions in Minnesota are Indian inmates who are uncles, aunts, brothers, and sisters of the Indian community. It is widely recognized that family ties are important to Indians and help in any treatment program for Indians in trouble.

Curriculum Development

Karen Wynn of Tucson, Arizona, develops curriculum materials both in her private consultant business and as the director of youth services at the Tucson Indian Center.

She develops curriculum for preschool and General Equivalency Diploma classes designed expressly for American Indians. Her present position involves a program which provides media training, special G.E.D. classes, job counseling, and leadership skills to youth. Most of her time is spent developing and writing grants in order to receive state and federal funds for education programs.

Karen is also co-owner of an education consultant business which assesses, develops, and evaluates Indian education programs on a nationwide basis. Basic skill games and curriculum kits are produced and sold by her company.

One of the definitions of curriculum is "All of the planned experiences provided to assist people in attaining, to the best of their abilities, the designated learning outcome." Curriculum may be thought of as a route for a student to follow from one place to another and developed curriculum products are the means used to help the students travel that route. Curriculum products may include books, worksheets, slide shows, or a wide array of other teaching aids.

Karen was graduated from the University of Arizona with honor, majoring in elementary education. Her teaching at the elementary school level led to her involvement in curriculum development for schools.

In 1980, Karen ws nominated for Outstanding Young Woman of America. She has received other honors and awards and is an active member of many community-based organizations. She is a member of the Yokut Tribe of California.

KAREN WYNN

Curriculum Developer

Lana Sue Grant of Norman, Oklahoma, has a masters degree in Library Sciences from the University of Oklahoma. Over the past fifteen years, Lana has worked at several different jobs. Each of these involved working in a public service capacity. She has written curriculum, served as a public relations person, training public service employment coordinators throughout Oklahoma and worked as a counselor for hardcore unemployed persons.

Currently, Lana is employed by the Sac and Fox Tribe as a coordinator of a basic education program. The goal of the program is to develop a culturally oriented curriculum directed toward learning life coping skills.

Lana is a member of both the Oklahoma and the National Indian Education and American Library Associations. In 1976-77, Lana was a committee member at the White House Conference on Handicapped Minorities. Lana, who herself is handicapped, uses braces and crutches and if she is in a hurry, will use her wheelchair. She attended another White House Conference in 1978 as a representative of the Sac and Fox Tribe. This conference dealt with Indian libraries and information services on or near reservations.

Lana also contributes articles to the Norman, Oklahoma, Native American Center's monthly newspaper. She also writes short stories.

LANA SUE GRANT

School Psychometrist

Ruby Ludwig, a Cherokee from Oklahoma, is a school psychometrist employed by the Delaware County Special Education Co-op in Jay, Oklahoma.

What is a school psychometrist?

These are the duties of a person in such an occupation:

1. They administer several different types of tests such as intelligence, aptitude, achievement, and other psychological tests.

2. After a test is completed, the psychometrist interprets test results according to a standard set of criteria.

3. A determination is also made as to whether test results are valid. For example, minorities question the reliability of intelligence tests given to minority students because of the language and culture differences that may be encountered.

Ruby worked as a secretary to a judge for many years and was also Chief Clerk of Court. When she retired from these jobs, she returned to school at Phoenix Junior College. In 1972, she received a master's degree in Education, with an emphasis in Special Education. She then took the needed coursework to become a Certified School Psychometrist, certified by Northern State University of Colorado.

> *"I am a believer in fighting for the rights available in the unique education of Indian students."*

In 1976, she was recognized as a Notable American and Personality in the South and in 1978 was voted Outstanding Indian Woman of Oklahoma. Ruby was appointed by President Carter to serve on the National Advisory Council on Indian Education.

RUBY LUDWIG

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Librarian

Priscilla Morrison is the librarian at the Nett Lake Elementary School, which is a small school on the Bois Forte Reservation of Minnesota. Priscilla was born and raised on the Bois Forte Reservation. She was forced to drop out of high school to help raise her younger brothers and sisters. She later returned to school and received her General Equivalency Diploma and is now accumulating college credits and plans to continue her education toward one day attaining her goal: a college degree.

Priscilla was hired by the Nett Lake School as the librarian when the library had few books. Priscilla worked with other school staff, various education agencies and the community to add materials to the library and has watched it become a useful resource center for the community.

> *"My love for reading and being around children makes my life enjoyable and self-satisfying."*

Priscilla's duties as librarian include ordering, accessioning -- or classifying books, and marking them and other print and audio materials for the library. All new material must be catalogued by filling out cards listing titles, authors, and subjects. Special reading activities are also conducted to encourage children to develop good reading habits. A "tree house" has been set up in the library along with other nooks and crannies where children can curl up and enjoy a book. At certain times during the year, children also can "buy" books with points they have earned by completing school assignments or performing other school related jobs.

PRISCILLA MORRISON

Head Start Teacher

The Head Start teacher at Ball Club, Minnesota, is *Edythe Warner*, who says she has worked at this center from the very beginning. In May of 1967, she began working as a teacher's aide even though she was not sure at that time that this was her type of work. The job was available, however, and she needed a job. She soon discovered that she liked being around children and after four years was selected for training as a Head Start teacher. The trainees spent part of the time working in classrooms under close supervision and were required to prepare their own lesson plans, complete with objectives and activities.

> *"I was fortunate to be one of the first to be sent to Wisconsin for Head Start training."*

Edythe likes to watch the development of children; it fascinates her. She emphasizes the importance of talking to children since they learn from talking and listening. She gave this example: A little boy asked her for more beans during lunch. She said, "These are peas, not beans," as she gave him more. "They are green peas." Thus, with only two short sentences she started two concepts -- one color, and the other, the difference between peas and beans.

As the lead teacher in a Head Start Center, Edythe plans all of the daily activities and provides supervision and leadership to the staff. She plans meals and snacks, making sure they have the right nutrients. Edythe also stresses the importance of establishing a good working relationship with the parents of students.

Edythe started college at Bemidji State University, but had to stop attending because of illness in her family. She still thinks of returning and says, "Maybe someday." She has a Child Development Associate Certificate which she received after completing the Head Start In-Service Training Program. This includes coursework and being evaluated by independent observers from Washington, D.C.

Anyone wanting to work with children, as for example in a Head Start program, should major in early childhood, nursery, or kindergarten education in working toward a college degree. That person also should be willing to complete the necessary training to be certified as a Child Development Associate. It is helpful to have actual work experience in a nursery school, day care center, or elementary school.

Career Education

Yvonne Frazer, or Bonnie as she is better known, is a Career Education teacher at the Cass Lake High School in Cass Lake, Minnesota.

Bonnie coordinates a Work Experience Program. She assists special education students in designing realistic plans for their future careers. The planning includes placing the student at a work site where she gains experience and training for part of the school day.

Bonnie also teaches her students in work skills seminars as part of the same program.

She has developed a number of school work stations in the community, visiting each site regularly where she assists the student and the employer toward developing the student's good working habits and basic skills.

She is an enrolled member of the White Earth Reservation but lives on the Leech Lake Reservation.

Bonnie completed work for vocational certification from Bemidji State University. She has been on the staff of the Cass Lake School since 1974. Prior to that, she was the school's Johnson-O'Malley Program Home-School Coordinator.

YVONNE [BONNIE] FRAZER

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American Council on Education
1 Dupont Circle
Washington, D.C. 20036

National Merit Scholarship Corporation
990 Grove Street
Evanston, Illinois 60201

National Honor Society Scholarship Program/National Association of Secondary School Principals
1201 Sixteenth Street, N.W.
Washington, D.C. 20036

American Scholarship Association
225 Park Avenue South
New York, New York 10003

National Indian Counselors Association
Oklahoma University
P.O. Box 26901, BSES 302
Oklahoma City, Oklahoma 73190

National Indian Education Association
1115 2nd Avenue South
Minneapolis, Minnesota 55403

Communications

Perhaps among the earliest communicators of record were those who left the drawings of deer in caves.

Communicating is an endeavor which takes at least two people: the sender and the receiver. Persons sending mirror semaphore messages from ships are communicators. So are the people reading the message.

Communications principally involves the written word and the spoken word.

To date, no one has replaced the written word. There are places where written statements are the only kind which will do, as, for example, in contracts, proposals, agreements, any detailed messages which require review, even grocery ads.

It is true, however, that the spoken word and the visual presentation do combine in television. This is a wide open field. Consider the growing number of television channels through the use of sattelites and dish receptors.

Print communication is also in need of good people. Consider the written directions needed to bake a cake. Think, also, of the tons of sales literature produced by people in advertising. Think of the broad field of graphics, needed both by print and audiovisual employers.

As to job categories, there are writers, copy writers in advertising, technical writers for giving directions, continuity writers in radio and television. There are newspaper and television reporters, advertising people who know make-up, or principles involved in laying out, or designing, printed pages. There are editors, promotion writers, program directors, radio and television traffic personnel, technical illustrators, photographers, map makers, creative writers, headline writers, poets, novelists, biographers, and yes, hacks, too.

Most important to a communicator is the need for truth and accuracy. In the field of reporting, add the need for speed.

Persons interested in communications careers usually begin by liking to read, liking to talk, liking to express themselves in visual ways. Again, high school counselors should be consulted as to pre-requisites. There are other routes to communications besides by way of higher education. There is on-the-job training, apprenticeship. Vocational schools offer technical courses needed to learn offset printing. Would-be writers first and foremost need to write. And don't forget, somewhere along the way, learn to use the typewriter or word processor.

Editor

Rose Robinson was voted 1980 Indian Media Woman of the Year and was honored at the American Indian Media Conference for the work she has done in some twenty-three years of experience.

Rose, a member of the Hopi tribe of Arizona, completed elementary and secondary school in Carson City, Nevada. Following graduation from high school, Rose attended Haskell Institute in Lawrence, Kansas, and completed course work there for a degree in commercial art. Since that time, Rose continued her education with courses in journalism to improve her communications skills.

Currently Rose serves as Vice-President and Director of American Indian Programs at the Phelps-Stokes Fund, a private foundation, in Washington, DC. She edits Phelps-Stokes Fund publications and also does some independent consultant work.

Over the years, Rose has served as a working committee member or an executive officer of various organizations concerned with issues affecting American Indians. Frequently her contribution has involved preparation of newsletters and directories. Rose herself is listed in the *Directory of Significant 20th Century American Minority Women.*

ROSE ROBINSON

Television New Reporter

If you lived in Seattle, Washington, you might see *Hattie Kauffman Wing* on the evening television news when the anchor person says "And now for an on-the-scene report, standing by is...." Hattie is a general assignment news reporter, which means her reports are made on any subject that comes up for coverage. Recently she did a three-part series on illegal aliens coming into the United States from Mexico. She also did a live telecast outside the nurses' union headquarters when 4,000 nurses threatened to strike.

HATTIE KAUFFMAN WING

Hattie was graduated from high school in Seattle, but most of her college years were spent at the University of Minnesota. Along the way, Hattie received a number of scholarships and awards in recognition of her good work.

Most of Hattie's work experience has been in the field of communications although she has also been involved in education. After graduating from from college, Hattie taught at several Minnesota high schools before deciding to devote herself to work in communications.

She is a Nez Perce Indian and enjoys taking time off to spend with her family in Idaho. She confesses to enjoying picking huckleberries with her family inasmuch as the yearly tradition of picking huckleberries together has been an important part of the Nez Perce culture for generations.

Television Host

The host of "Indian Country Today," a television show sponsored by the Dakota Association of Native Americans is *Harriett Skye*. The half hour talk show appears weekly and is devoted to discussions of Indian culture and current issues. Harriet started producing and directing the show in 1974 when she worked in the public information office of the United Tribes Education Technical Center in Bismarck, North Dakota.

Harriett studied at Haskell Institute, the Unversity of North Dakota and the University of Arizona.

Harriett sits on a number of advisory boards including the Board of Directors for the Indian Affairs Commission of North Dakota and in 1980 she attended the International Women's Year Convention in Houston, Texas, as a delegate from the Standing Rock Sioux Tribe, of which she is a member.

HARRIETT SKYE

Technical Developer

Dr. Rayna Green is the Director of the Project on Native Americans for the Association for the Advancement of Science. She has worked six years in the areas of economics, energy, health, education, and professional development.

As an administrator of the project, Rayna must look at ways to improve the participation of Indians in scientific and technical education and careers. She studies statistics on Indians currently in school concentrating in those fields and suggests ways to increase their numbers.

Rayna has assisted several colleges and universities with sizable Indian enrollments in developing programs such as "Indians into Medicine," a North Dakota program in which Indian students are assisted toward entrance into medical school and throughout the various aspects of this educational process.

DR. RAYNA GREEN

The project searches nationwide for capable Indian students; in addition, it conducts studies in trying to determine why more Indian students are not in scientific fields and what barriers they encounter while in school. Rayna holds workshops and seminars and has written articles about Indians in science.

> *"In Indian communities, status implies an obligation to share with others in the community."*

As the project director, Rayna acts as an advocate for American Indian students by contacting universities and colleges, legislators and tribal officials to promote scientific careers for Indian students.

Dr. Green completed work for her doctorate at Indiana University where her concentration was Folklore and American Studies. She has worked as a Program Director of the Smithsonian Institution, Washington, D.C., and as an assistant professor at several colleges and universities. She volunteered for the Peace Corps and worked in Ethiopia.

She is the author of works on American Indian women, folklore, and stereotypes. She is a frequent lecturer on Indian-related subjects, on science, and on Indian culture.

Editor

Laura Waterman Wittstock has had a varied range of work experience as print writer, editor, continuity writer, and proposal writer.

In 1971, Laura was hired as editor of *Legislative Review*, a publication distributed from Washington, D.C., and which carried information on legislation affecting American Indians. Later, Laura became the Executive Director of the American Indian Press Association, a press service which collected and distributed news about Indians, for Indians, nationwide. She also served as Director of *Project MEDIA*, a National Indian Education Association information service, which centered on all written materials in the various media concerning Indians – movies, television, radio, and print.

LAURA WATERMAN WITTSTOCK

Laura also was a founder of Migizi Communications which today produces radio programs such as "First Person Radio" and "Indian Country." She is president of the board of directors of Migizi Communications. As a published writer, Laura was a contributor to a book of commentary, *Comparative Perspectives of Third World Women*, with a chapter entitled "American Indian Women: Twilight of a Long Maidenhood."

"Despite colonialism, the Indian people are exceedingly strong and dynamic. The stereotypes of women are fading and we shall soon see our Indian women as they have always been throughout time -- half of a race of great people."

In September 1979, Laura established a consultant business which involves developing programs, conducting needs assessments, evaluations and staff training. Two of her clients are the Juel Fairbanks Aftercare Residence and the Heart of the Earth Survival School. She also has done consultant work for other school districts, Indian organizations and Indian tribes.

Laura is a Seneca Indian of the Heron Clan.

Poet

Suzan Harjo works as a legislative liaison person for the Native American Rights Fund -- or NARF, as it is familiarly known -- in Washington, D.C. Suzan was born in Oklahoma and is a member of the Cheyenne and Arapaho Tribes.

Suzan worked for NARF once before, prior to obtaining a political appointment in the Office of the Secretary of the Interior. Her job in the Interior was as Special Assistant for Legislation and Liaison to the Assistant Secretary for Indian Affairs to prepare the American Indian Religious Freedom Report. Since rejoining the NARF staff, she has been working on the Archaeological Resources Protection Act which will establish guidelines which scientists must follow when they conduct "digs" to unearth materials from previous generations for study. This Act also is especially important to Indian tribes wanting to protect their ancestral burial grounds from being destroyed or removed due to the construction of dams or other development projects.

Until 1977, however, Suzan's career was focused on communications. She is a published poet, beginning at age twelve. Her poetry is included in numerous collections. Until 1974, she was a faculty coordinator of a lecture series on contemporary issues at New York University. She also co-produced a bi-weekly news and analysis program, "Seeing Red," which was aired on several New York City television stations.

> *"A poet and writer can use her pen also in important legislative activity on Capitol Hill."*

Suzan's accomplishments are listed in directories such as *The Directory of American Poets, International Who's Who of Poetry*, and *The 1979 Directory of Significant Minority Poets of the 20th Century.*

SUZAN HARJO

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Opportunities in Technical Writing Today - Jay R. Gould and Wayne A. Losano, Vocational Guidance, 1975.

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Special Fields

Certain careers do not neatly fit under discussions of other job categories collected elsewhere in this publication.

Therefore, women who are artists, or businesswomen, or performers -- those who help decorate or beautify, making life more interesting, more enjoyable -- these are the women whose careers are highlighted in this section.

Each is essentially a businesswoman, one managing her own career. She is self-employed. In addition to being talented then, women such as these also must be good administrators, handling their own public relations, finances, schedules, and money management.

Operating a business requires hours of record keeping and detail work. Besides running the business aspect of their careers, performers and artists must find time to work on creative ideas, to study, to practice.

Routes to careers such as these are various. Some women in this section have arrived via intensive study and practice, or via instruction. Others have found themselves in the creative field by experimentation and self-taught lessons, or by learning from another experienced person. One thing these women have in common, however. That is a strong determination that they can succeed. They can do it.

Private Consultant

Margaret Peake Raymond owns and operates a business called the First Phoenix American Corporation which provides consultant services mainly to projects concerned with treating chemical dependency. She formed the corporation in Minneapolis, Minnesota, in 1978.

It provides consultant services in areas of program development and evaluation, determining the needs of a particular group to be served. Margaret also offers counseling techniques training for staff members working with chemically dependent individuals. She is also in touch with legislation which might affect American Indian chemical dependency programs. In 1980, she testified before a congressional committee on the Community Social Service Act, to help offset whatever detrimental effect such legislation might have on chemical dependency programs.

> *"As an Indian, I believe my first professional obligation is to other Indian people."*

Margaret is an enrolled member of the Cherokee Nation of Oklahoma. She was born and raised in Tahlequah, Oklahoma, and was graduated from Northeastern Oklahoma State University with a masters degree in Social Work. She taught school in Oklahoma, Missouri, and New Mexico, after which she became interested in working more closely in fields dealing with social problems and affecting change at the community level. These interests decided her return to the academic world for further education, where she earned other advanced degrees.

MARGARET PEAKE RAYMOND

Independent Businesswoman

Irene Losh is a senior citizen living on the Leech Lake Reservation in Minnesota. She is an independent business woman who has been making and selling Indian craft items for over twenty-five years. She learned crafts work as a young woman, and the money she now makes is the basis of her support. Beading, moreover, she finds is relaxing; it is what she does best, she says.

> *"My son, whom I taught, is now out-doing me. A lot of times he tells me how to do something. I must have been a good teacher."*

Irene also designs Ojibwe dance dresses. One of her celebrity clients was Roy Rogers, for whom she designed and fashioned a beaded belt. Most of her work goes to a retail outlet on the Red Lake Reservation although she also sells direct to a client in Germany, a connection made when she made a pair of baby moccasins which ended up in Germany.

Irene's mother taught her how to bead and Irene, in turn, has taught some of her children, but of her eight sons and daughters, only two currently produce handcraft to sell.

Armed Forces

Shirley Wallace is an enlisted member of the United States Army. She was born on the Fond du Lac Reservation of The Minnesota Chippewa Tribe.

While still in high school, Shirley won a number of awards for her poster designs for local and national organizations. Her interest in the arts continued and in 1975, Shirley completed work for a Bachelor of Fine Arts degree from Mankato State University, Mankato, Minnesota.

> *"My next goal is to become an officer. After that, who knows, maybe I'll be a General in the army."*

After working as an interior decorator, Shirley joined the Army in February, 1980, as a Private First Class. After completing basic training, she made Specialist Four in the field of military intelligence. Her particular job title is "radar interceptor," which means she intercepts or receives messages from satellites in space.

Shirley says she has always been able to reach any goal she has set for herself. Currently, her sights are on becoming an officer.

SHIRLEY WALLACE

BEST COPY AVAILABLE

Performer

Georgia Wettlin-Larsen, an Assiniboine Sioux, is a lecturer and performer and currently a member of Daystar, an American Indian Theater Company. Georgia has been performing professionally since 1974. Her interest is in educating and sensitizing non-Indians so they are better able to appreciate traditional forms of Indian music. Georgia works toward this goal by performing and by conducting workshops.

Her knowledge of music stems from two different sources: she received a classical education at St. Olaf College, Northfield, Minnesota, and from the University of Minnesota, while gaining her knowledge of traditional Indian music from elders of various Indian communities. Georgia says she received encouragement and motivation from the elders, and she emphasizes the importance of tribal traditions in which the young learn from the elders.

"It is through the songs of the American Indian songwriters that there comes an Indian voice, telling of our history -- of our present and of our future."

Georgia's goals include continuing to develop her own skills and to learn more about traditional Indian music which she plans to pass on to others. She wants her knowledge to be used for the benefit of Indian people.

Someone opting for a career in music must be willing to make sacrifices, to be willing to practice for long periods of time. Ability and aptitude also count in order to be successful as a performer or teacher.

GEORGIA WETTLIN-LARSEN

Artist

An artist is a person who creates work which is designed to attract the attention of the viewer, whether to sell products or ideas or simply for the pleasure of the eye. Each piece of art work reflects something of the artist, a feeling, or thought she would express.

Joan Hill is an artist of Cherokee and Creek descent. After teaching four years in the public schools of Tulsa, Oklahoma, she decided to leave teaching to study painting.

Her work is represented in museums and private collections all over the world today and has been reproduced in forty publications. In recent years, Joan has traveled and studied abroad.

> *"I am expanding the culture-consciousness of my American Indian heritage to other cultures through my art work."*

She attributes part of her success to her family, which encouraged and supported her passion for painting.

JOAN HILL

Fashion Designer

Marjorie Roane, a designer of contemporary Indian fashions, began her career six years ago. She attended Oklahoma State University and studied fashion design. Although her original plan was to major in fashion merchandising, Marjorie became interested in designing clothing, using traditional Indian designs in high fashion clothing and utilizing techniques such as applique and ribbon work.

Marjorie currently heads a company in which fashions are adapted from traditional styles of different tribes. She has shown her fashions to both Indian and non-Indian audiences who can see that contemporary designs can be successfully created from traditional apparel that has been around for hundreds of years.

A fashion designer creates original designs for new styles of clothing. The designer's original idea is sketched and then a pattern is cut from the sketch. The pattern pieces must be drawn to actual size on paper or fabric and then modified when changes are necessary to make a garment fit properly. Anyone with an eye to becoming a fashion designer needs a creative inclination, but also needs a background in math and textiles chemistry.

> *"I want to inspire respect in non-Indians for the Indian woman; to show that our designs, our colors, are enviable."*

Courses helpful in a fashion career include art, design, clothing construction, patternmaking, costume history, literature, and business mathematics.

MARJORIE ROANE

Opera Singer

When she was ten years old, *Bonnie Jo Hunt* knew that she wanted to become an opera singer but did not share her dream with anyone for fear of being laughed at. Finally, Bonnie Jo shared the dream with her grandmother who said, "This is the most ridiculous thing I have ever heard." Bonnie Jo says that even Indians stereotype themselves: "Who ever heard of an Indian opera singer?" But Bonnie Jo had a goal and she was determined to reach it, and would share her life and talent with young people, emphasizing that one can attain her dream if she is willing to work.

Hard work and a few breaks contributed to Bonnie Jo's success. She says there are no shortcuts for serious musicians.

She is a founder and board member of the newly formed "Artists of Indian Americas." In this capacity she is helping establish a strong body of professional Indian artists, reaching out to Indian communities where exposure to the arts seldom occurs.

Bonnie Jo also has worked under the Ford Foundation and toured schools attended by Indian children, lecturing and performing for them. She feels that her contribution to the education of students is through entertainment. She has traveled, performed, and lectured extensively in the United States as well as in many foreign countries.

"I continually re-set goals for myself. It's fun to always work towards something new. One can and one must plan one's life."

Bonnie Jo is a Sioux Indian from the Standing Rock Reservation. Her mother was a descendent of the Hunkpapa chief, Mad Bear.

In 1978, she received a masters degree from the American University in Cairo, Egypt, and studied voice there. English, Arabic, French and German are four of the languages that Bonnie Jo speaks. She is also fluent in her own native language of Lakota.

BONNIE JO HUNT

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Health

Today, there are more than four million professionals working in health services in the United States. Their work grew from an ancient calling dedicated to safeguarding the good health and lives of the people.

Opportunities for a health career are many and varied. At whatever level a health career is entered, it is of a highly technical nature and demands a strong commitment.

Some of the health care positions involve patient care, disease prevention, epidemic control, research, administration and teaching, and emergency services.

The work requires the services of the physician, the surgeon, nurse, pharmacist, laboratory technician, midwife, laboratory and x-ray technicians, physical and occupational therapists, hospital administrator, and many others. There is a place, too, for the teacher in health careers.

Doctor of Medicine

A Doctor of Medicine might be a Family Practitioner. Then there are specialists who work in more than thirty-four different disciplines, such as surgery, sports medicine, dermatology, psychiatry, or a vast number of other concentrations. Among the familiar specialists are the pediatrician, or children's doctor; obstetrician, working in a branch of medicine that deals with childbirth; gerontologist, or doctor to the elderly; an ophthalmologist, or eye doctor; an orthopedist, or bone specialist and the radiologist, or doctor of the use of radiants in medicine.

The Doctor of Medicine might have a private practice or she might be a member of a clinic or work for an industry as a company doctor. She might work in public health, in a hospital or health agency. She might teach in a university, or be attached to the military.

Doctors of Medicine are increasingly involved in preventive medicine -- seeing to it that a healthy body stays that way.

Nursing

Nursing is the health career entered by the largest number of people. Nurses provide direct care to patients in the hospital, in homes, in schools, or in industry. A nurse has the overall responsibility of meeting the patient's nursing requirement as prescribed by a physician. A nurse also is responsible for responding to emergency situations.

Nursing, like Medicine, includes specialization. A nurse may specialize in pediatrics, obstetrics, community health, or be part of a Visiting Nurse program in which people are cared for in their homes.

In addition to making patients comfortable and overseeing their care, nurses work alongside physicians and surgeons in making rounds, or in the surgery, or in the emergency room.A nurse may have a Bachelor's Degree in Nursing, be a Registered Nurse, a Licensed Practical Nurse, a Midwife, or Nurse Practitioner. Each of these categories demand different academic requirements and training.

Public Health Professions

Public Health is a field dedicated to meeting the health needs of the public at large or among certain groups, such as Indian tribes or for counties or schools. Public Health careers may include hospital administration, health education, or sanitation and environmental health.

Public Health is an important field in the control of disease. It includes planning programs so that certain goals can be met in the eradication of disease. For example, tuberculosis today is virtually non-existent because public health experts and medical research specialists worked together in stamping out this disease. Public Health doctors are also involved in questions of quarantine against communicable disease.

Another function of Public Health is to ensure water and environmental quality.

Technicians

Many persons are employed behind the scenes in health services. X-ray technicians and laboratory technicians assist the doctor in her diagnosis. Physical therapists teach the use of disabled parts of the body through physical activity, while occupational therapists teach re-use of parts of the body through certain activities such as weaving or woodworking. Medical technicians also work in areas of nuclear medicine or radiation therapy.

All technical careers have been developed to help physicians arrive at the proper diagnosis and treatment. Individuals in technology work in hospitals, clinics, doctors' offices, universities, or research facilities.

Medical Research

Research is to study thoroughly, to search again, to engage in a scholarly or scientific investigation or inquiry.

Medical researchers study diseases, the possible causes,and attempt to find cures. Research is highly specialized field and requires that an individual be well grounded in the sciences. The researcher must have the ability to pay close attention to detail.

Another important part of research is keeping records. Researchers write reports and articles about their work. A medical researcher might work for a private research corporation, a hospital, a university research project, or a government research agency.

Those considering careers as health professionals should be in close contact with school advisers, to make sure that necessary pre-requisites are scheduled during high school.

Traditional Indian Health Practices

The teachings of traditional healers or doctors are based on common sense health care and observation of the natural world. This often has been misunderstood by non-Indians.

Many medicines now used by modern hospitals and physicians have been in use by American Indians for many centuries. However, there are medicines still used by men and women of Medicine Lodges that have not yet been "discovered" by non-Indian researchers and will only be "discovered" when traditional methods and medicines are more fully recognized. Traditional healers always have known that in order to cure an illness of the body, the whole person must be treated. Non-Indians are now beginning to understand the importance of this concept and the current trend is toward the practice of holistic medicine.

The healing songs and prayers used by traditional healers are seen as important as the medicine itself. When a healing plant is picked, a prayer of thanksgiving is said for that plant which is giving its life to help another living being who shares Mother Earth; respect is shown for the life giving process and the medicine plant. There is no "payment" involved since the medicine comes from Mother Earth which no one owns.

In recent years, Indian healers have been allowed to enter hospitals and share prayers and songs at the same time medicine is being given. Since enactment of the Indian Freedom of Religion Act, such treatment is available to hospitalized Indian people. The procedure would be better understood were there more Indian professionals in health services. Indian doctors, nurses, dentists, and therapists are needed.

Indian Health Services

The Indian Health Service is the federal agency created to improve the health of American Indians. A disease control program for tribes living near military posts in the 1800s was administered by the U.S. Department of War, From those beginnings emerged health services to Indian people. In 1849, the health program for Indians was undertaken with the establishment of the Bureau of Indian Affairs. Indian health remained a BIA concern until 1955, when Congress conveyed the responsibility to a new agency, Indian Health Services, a department within U.S. Public Health Service.

Most Indians have access today to IHS clinics or hospitals. Nevertheless, according to IHS data, Indian people are still years behind the general population from the standpoint of health. An IHS report in 1980 showed higher infant mortality rates, higher rates of degenerative disease such as diabetes and heart ailment, and a life expectancy twenty-six to thirty years less than that of the population at large.

The need for American Indians trained as health professionals has been emphasized by the Association of American Indian Physicians. Even though increasing numbers of Indian students are enrolling in health careers, the need is great. There are not yet enough people in the field.

Doctor of Medicine

Lois Steele, M.D., an Assiniboine of the Fort Peck Reservation in Montana, is one of the increasing number of American Indian women becoming physicians. She is in her third year of residency at the University of North Dakota hospital, specializing in family practice. Residency offers specialized clinical training.

Dr. Steele also directs a program, "Indians Into Medicine," at the University of North Dakota, a program designed by Indian medical professionals to encourage Indian students to enter health-related fields in an an attempt to provide better health care for Indians all over the country. The Association of American Indian Physicians newsletter, dated December, 1980, says of the program:

"INMED represents twenty-two Indian Reservations in North Dakota, South Dakota, Nebraska, Montana, and Wyoming, and is designed to produce Indian health professionals of the highest degree. It identifies Indian students possessing aptitudes for medical training and places them in medical school and assists them in all aspects of this educational process."

In addition to her busy work schedule, Lois volunteers time and expertise in providing health education and improved health care for Indian people. She is a member of the Association of American Indian Physicians and the American Medical Association. She has served on committees reviewing and recommending legislation to meet the health care needs of the Indian population.

"Obtain the best background possible in the basic sciences while in secondary school."

LOIS STEELE, M.D.

Midwife

Katsi Cook is a Wolf Clan daughter of the Mohawk Nation in New York. She began taking traditional Mohawk ways seriously when she was fifteen years old when she became aware of the importance of self knowledge. First learn who you are, she recommends to young people, and only then, investigate what area of work in your community interests and needs you.

Katsi followed in the footsteps of her grandmother, an earlier midwife, who delivered half the children on her reservation, including Katsi herself.

Katsi is a different kind of midwife; she combines the best of both worlds, using what she learned from the elders in the Long House with what she learned from the midwives' certificate program.

> *"It is entirely possible to become licensed as a physician, a nurse practitioner, a certified midwife, or a physician's assistant and still practice this knowledge relying heavily on traditional attitudes."*

Katsi's training as a lay midwife was much different from a midwive's training program conducted in a hospital. Much of her training took place in the homes of expectant women where she learned techniques by observation. She also read extensively on obstetrics, gynecology, and related sciences, and talked to women on her reservation. In addition, Katsi spent a year in the mountains of New Mexico, assisting doctors in clinics. During training, Katsi began to notice a lot of health problems that could have been prevented. Alcoholism and poor nutrition were among the causes. She became aware also of how women are primarily responsible for the health of their families.

Katsi has completed her midwifery training and shares her knowledge and experience with other Indian people. She worked with Indian women of other tribes in developing a program called "Women's Dance Health Program," a program for Indian women based on traditional values.

Some of the duties of a midwife include providing care for mothers and newborns before, during, and after birth. In addition to teaching childbirth classes, midwives counsel pregnant women and their families. They supervise patients during labor, perform deliveries in normal births, and counsel parents in regard to child care and family planning.

KATSI COOK

Medical Research

Phyllis Williams, a Seneca from New York, entered the field of medical research after earning a bachelors degree in Nursing. Phyllis is a senior cancer research scientist at Roswell Park Memorial Institute in Buffalo, New York, where her job title is Research Coordinator for the Department of Experimental Surgery.

She coordinates research assignments, determines personnel needs and time requirements, determines the availability of experiment materials, and maintains detailed records of experiments. She is also responsible for preparing the surgery schedule, maintaining a store of surgical supplies and ensuring that the surgical and equipment are scrupulously clean.

Phyllis has co-authored thirty-eight publications on cancer research. She is active in her community, working in career-oriented education projects. She volunteers her time and visits schools near her reservation and discusses health careers with students.

Phyllis served as chairperson for the Title IV, Indian Education Parent Advisory Committee for Silver Creek Central Schools, is an active member of the New York Iroquois Conference, Inc., past chairperson of its board of directors, and worked with the steering committee for the Tenth Annual National Indian Education Association Convention held in Niagara Falls, New York, in 1978.

PHYLLIS WILLIAMS [*Center*]

Registered Nurse

Charmaine Desjarlait, R.N. an enrolled member of the Red Lake Band of Chippewa Indians, is the Supervisor of Nurses at the Indian Health Board Clinic in Minneapolis, Minnesota.

Charmaine recognized that there was a demand for Indian nurses when she was in school and since she had a real interest in science and health, she decided to become a nurse.

> *"All persons in the Health Care Delivery System should be treated equally; each is important and contributes to the care of the patient."*

She is qualified to assist in emergency situations when they arise as well as to administer treatment prescribed by the physician. She monitors vital signs such as blood pressure, temperature and pulse reading. Another of her duties is to keep accurate records of each patient's treatment so that the medical team, of which she is a part, can fully treat the patient. The medical team is comprised of nurses, nurses aides, medical laboratory and x-ray technicians, and physicians who work together to diagnose, prescribe, and treat the patient.

Charmaine is interested in improving the health of Indian people. She helps work toward that end by being active in her community. She belongs to several advisory boards and committees on Indian health and nursing, including the American Indian Nurses Association, the National Student Nurses Association, and the Metropolitan Health Board, which is a Minnesota State Health Board which sets priorities for the metropolitan area of Minneapolis-St. Paul.

CHARMAINE DESJARLAIT

Pediatrics Nurse

Lorraine Duran is licensed as a Registered Nurse and as a Pediatrics Nurse Practitioner. She administers a health center on her reservation, the Southern Ute Reservation in Ignacio, Colorado.

Lorraine was graduated from the University of Colorado Nursing School with a bachelors degree in Nursing and continued there to become a Pediatrics Nurse Practitioner. As such, Lorraine is qualified to provide care in certain types of ailments and injuries of children when a physician is not on duty or is busy attending other patients. She is able to suture wounds, put casts on broken limbs, treat minor burns, and, at the direction of the physician, treat patients with chronic illnesses such as diabetes and asthma.

Lorraine is also involved in preventive health care. She conducts physical examinations, provides information on health care to individuals and families, and makes regular visits to patients on the reservation who are not able to come to the clinic.

Lorraine maintains memberships in professional organizations such as the American Nurses Association, Colorado Nurses Association, and the American Indian and Alaskan Native Nurses Association. She has been honored by her peers in the medical profession, receiving the Health Service Administrator's Award for Excellence in 1976 and the American Nurses Association Award for Excellence as a Pediatrics Nurse Practitioner.

"Since I was very young, my goal in life was to be a health professional and to become an integral part of improving the health of Indian people."

In addition, Lorraine is the health liaison person to the Southern Ute Tribal Council and takes part in other community service activities.

LORRAINE DURAN, R.N., P.N.P.

Community Health Nurse

Luella Brunelle is a Registered Nurse and a certified Community Health Nurse. She began her career by becoming a Licensed Practical Nurse after taking required training. Luella worked mainly in hospital wards, which meant taking her turn working days, evenings, and night shifts, plus week-ends and holidays. She was responsible for monitoring patient's vital signs and giving prescribed medication.

> *"As an Indian, I am able to understand the health needs of other Indians. This understanding helps me perform my duties as a professional nurse."*

Luella worked on a surgical floor caring for patients before and after operations. This involved careful observation along with performing the routine tasks connected with patient care and education. She also worked in an intensive care unit attending critically ill patients.

After years of developing her nursing skills, Luella felt she was ready to take on more responsibility. She returned to school and received a bachelors degree in Nursing from the College of St. Scholastica in Duluth, Minnesota. She is now a licensed Registered Nurse as well as a certified Public Health Nurse. Luella assumed a new role as a charge nurse, responsible for supervising other nurses, patient care, and maintaining accurate medical records and reporting progress and problems to doctors.

Luella returned to the Leech Lake Reservation where she had grown up. She currently works as a Community Health Nurse out of the Cass Lake Indian Hospital, Public Health Service, as well as in the community. She provides nursing care to home-bound patients and teaches families techniques of good health care. She also reports special health needs of the community to the Leech Lake Reservation Business Committee, the governing council, and makes appropriate recommendations for any action that should be taken.

LUELLA BRUNELLE, R.N.

Laboratory Technician

Medical laboratory technicians perform various tests which are basic to medical diagnosis.

Mary Howard is a lab technician at the Indian Health Board Clinic in Minneapolis. She is an Ojibwe enrolled on the Leech Lake Reservation. She attended the University of Minnesota before entering the Medical Institute of Minnesota, where she completed training in conjunction with a medical school. She completed a four month internship at Fairview Hospital before beginning her job at the Indian Health Board.

There are two types of training for medical laboratory technicians. A certificate level is offered at vocational-technical institutes for one year. An associate level or two-year program is offered at some colleges. Four year degree programs are offered by universities. A national registry certification is recommended inasmuch as there are no state license requirements.

Mary likes her job because it offers frequent contacts with Indian people.

MARY HOWARD

Medical Records

"Medical librarians are now known as Medical Records Administrators," says *Barbara Norbeck*. Barbara works in the medical records department of St. Mary's Hospital in Duluth, Minnesota. She was graduated from the College of St. Scholastica. Barbara believes that a job in medical records is a good career for women because it offers an opportunity for professional advancement and may be used as a stepping stone to hospital administration.

BARBARA NORBECK

"For myself, my two priorities are simply my two children."

As a medical records administrator, Barbara maintains the medical records of all patients seen by a doctor or treated in a particular hospital or clinic. She prepares reports of births, deaths, operations, illnesses, and treatment of all patients and prepares summaries of case histories to keep in a permanent file. Barbara is responsible for making sure that the medical records for each person treated are complete, accurate, and filed in the proper place. A person interested in entering this field needs to be familiar with medical terms and to like work involving detail.

Senior Citizen Aide

Rose Whipple Bluestone is a Dakota Indian, descendent of Red Legs, a great Dakota Chief. Her mother died when Rose was only two, so she was raised by her grandmother and an aunt. Rose attended the Bureau of Indian Affairs Boarding School at Flandreau, South Dakota.

All her adult life, Rose worked in hospitals. When she first started her career as a nurse, hers was often the only brown face on the hospital staff. She had to learn to deal with racism and cultural misunderstanding found in many hospitals at the time. It was sometimes difficult to work under those conditions but Rose had learned the value of patience and tolerance from her grandmother and other elders who told her not to give up. They also taught her self-discipline and told her that once you start something, stick to it.

Rose retired from hospital nursing at the age of sixty-two, but felt that she could still help others, so she started another career -- this time working as an aide in the Native American Seniors Advocate Program. She visits the elders of the Indian community who are in hospitals or nursing homes to see if there is any way that she can help them. The elders are often better able to explain their needs to her and she can interpret Indian customs to hospital staff so they can better understand and treat patients.

"'Respect to the Elders' -- that phrase is drummed into Indian children's ears at all times, in all places. Watch sometimes at a feast of honor. The elders sit and talk and watch, and the young children bring them their food...white in the hair reflects age and experience, which help make elders sure in their decisions. Peaceful eyes, calm and strong, watching youth, living unspoken approval of a song well sung, a dance that has shown grace and beauty."

Rose was one of the original founders of the Upper Midwest American Indian Center located in Minneapolis. She continues to participate in community activities.

ROSE WHIPPLE BLUESTONE

Health Recruiter

As a Health Careers Recruitment Officer, *Kathleen Annette* promotes careers in the health profession by presenting information to students various health careers. She visits schools and agencies, using film and print materials on schools offering training and health careers. She also provides information regarding financial aids such as scholarships, fellowships, and loan packages.

Kathy may bring in various health professionals as well to discuss their duties in greater detail.

> *"I feel fortunate to be able to talk to students and encourage them to enter the health professions."*

If Kathy talks enthusiastically about the duties of an M.D. – Doctor of Medicine, this might be because she herself has almost completed medical school at the University of Minnesota. She earned a bachelor of arts degree in Chemistry at the University of Minnesota-Duluth, where she was later admitted to Medical School.

Kathy was born on the White Earth Reservation and later attended high school on the Red Lake Reservation. As soon as she completes her study and her internship, she plans to enter family practice on one of the Chippewa reservations of northern Minnesota.

KATHLEEN ANNETTE

Ambulance Crew

Ardette Warren is director of an ambulance service on the White Earth Reservation in Minnesota. This service is important to many Indian communities located many miles distant from the nearest hospital or clinic and when individuals must be transported some distance in emergency situations.

As director of the ambulance service, Ardette is responsible for scheduling the Emergency Medical Technicians for staffing three ambulances and making certain that there are always trained persons available. Ardette also checks on reports in regard to ambulance runs, which detail their destination, the type of call made, and the result.

Ardette is a Certified Emergency Care Instructor. As such, she provides extensive training to her staff and other community health personnel. She teaches eighty-one hours of Emergency Medical Technicians instruction, forty hours of refresher courses, classes in cardiopulmonary resuscitation as well as monthly in-service training for the twenty-two technicians on her staff.

Ardette says she has worked in other fields but always returns to health services. She maintains contacts with other professionals in her field and is currently a board member of the Otter Tail-Becker County Red Cross. Ardette also served as past president of Region XI, Minnesota State Emergency Medical Technicians.

Chemical Dependency Counselor

Sharon Day-Garcia is a Certified Chemical Dependency Counselor at an Indian halfway house in St. Paul, Minnesota. A halfway house is a residence for chemical dependent persons who have been through primary treatment but who are still recovering from the effects of drug or alcohol abuse.

Sharon counsels residents who want to change their lifetime patterns to become free of chemical influence. Sharon counsels on a one-to-one basis as well as in group sessions to stimulate discussion. Residents help one another in understanding their dependency and drugs and sharing what helped them and their families to create change in their lives.

"Things are not going to change unless we make them change."

Sharon herself was a dependent on alcohol for a time in her life and was helped by counseling offered in her community. She uses her experience to help others rebuild their lives and that of their families.

As part of her counseling duties, Sharon may counsel residents in regard to job hunting, housing, and working with their families. Sharon also works with the resident and the court system when proceedings are pending in regard to drug or alcohol related offenses.

Out-patient or non-resident services are offered at the halfway house. Sharon also counsels those who live at home and request counseling.

Sharon is active in the community, concerned about women's issues as well as issues affecting Indians. She has taken part in many workshops and at one time edited a paper devoted to Indian women. She was selected as a Minnesota delegate to the International Women's Year Convention held in Houston, Texas, in 1979. Policies developed at the convention will affect women for the next decade.

SHARON DAY-GARCIA

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1740 Broadway
New York, New York 10019

American Scholarship Association
225 Park Avenue South
New York, New York 10003

National Federation of Licensed Practical Nurses, Inc.
250 West 57th Street
New York, New York 10019

American Dental Association
211 East Chicago Avenue
Chicago, Illinois 60611

U.S. Public Health Service
Public Inquiries Branch
Office of Information
Washington, D.C. 20025

Social Services

Human Services -- or Social Services -- is a vocational category in which provision is made for the basic needs of persons -- "from the cradle to the grave" -- unable to cope for themselves, either for short-term periods or on an extended basis.

Human Services agencies serve people nationwide. Programs are administered at various levels of government as well as by private agencies. Many of the needed services increasingly are provided by Indian professionals in programs conducted by their tribes or in auxiliary situations as operated by churches or private foundations.

Indian Social Workers work with professionals in county and state systems. Counties and states generally regulate their work. However, regulatory powers in the area of Human Services are being sought more and more by the tribes themselves under elected Indian leadership.

Human Services planning professionals work with information available through demographic channels such as the U.S. Census. This helps determine needs based on unemployment figures, average wages, job force numbers, and levels of education and training.

Human Services is a field in which there are various professional and semi-professional jobs to assist dependent persons.

Indian Programs

Cultural differences between American Indian and non-Indian societies can create obstacles for Indian people. Practices of the prevailing society are sometimes misunderstood by Indians and vice versa. In obtaining their own Human Services programs, Indians have had to show that these would provide a more effective delivery system. As a result, recognized Indian agencies today are working for more Indian people, often in cooperation with counties or with other social service organizations.

In an attempt to improve the quality of treatment for Indian people, programs have been developed which reflect traditional Indian values. These have been reinforced by input from the Indian community itself. Foster care programs recruit Indian foster parents. Chemical dependency treatment programs have been developed for Indians and are staffed by Indians. Indian adoptive homes are continually being sought for permanent Indian child placement. Reaching solutions for various problems of Indians also include consultation with elders and with traditional healers.

Workers in the Human Services system find many job categories. Some of them are:

Foster Care - *In addition to placing children in foster homes, Foster Care workers are here involved in the licensing of foster homes, determining how prospective foster parents are regarded in the community, how these parents have raised their own children, and what their overall attitudes are toward children. The Social Worker closely weighs the needs of the foster child in the context of its past experience, toward trying to correct a family situation so that the child eventually can be returned to its biological parents. Foster homes are simply intermediate places in which children are cared for.*

Adoption - *This occurs when a child is in need of a long term, permanent family, when it is decided that the child's biological parents are unable to properly care for him or her. Social Workers and Adoption Placement Workers are essential to adoption programs.*

Chemical Dependency Programs - *These are conducted for the benefit of both youth and adults. Counselors work with the individual as well as with families in attempting to help the chemically dependent person. Women professionals in this field are fewer than men simply because the number of chemically dependent women is lower -- 5% to 10% of the chemically dependent population. Chemical Dependency workers themselves usually are recovering alcoholics.*

Elderly Programs - *Elderly Nutrition Projects are among the activities sponsored for seniors. The philosophy of such programs is not based solely on providing nutritious meals, but also by affording an opportunity for older people to get out, to have something to look forward to on a regular basis. There are a number of jobs for women with the elderly in this category -- nutritionists, cooks, waitresses, bus drivers, and meal delivery people. The Senior Community Service Employment Program funds jobs for older women in administrative, clerical, and personal service work. Social workers, counselors, and program administrators work extensively in projects for the elderly, most of which are under governmental auspices.*

Indian-operated social service programs are not the only answer to social needs. Sometimes successful treatment of Indian clients can be accomplished in non-Indian agencies and treatment centers. In those agencies, it is beneficial to have an Indian person on staff to help both Indian and non-Indian clients and staff members relate to each other. Qualified Indian people are needed in all agencies, not just those which are Indian controlled.

Those considering a Human Services career may contact Indian education advisors, who can help them in fulfilling certain pre-requisites necessary to entering post-secondary schools of social development.

Resource Specialist

Delia Moreland is a Community Health Representative for the Fond du Lac Reservation, one of the member reservations of The Minnesota Chippewa Tribe. She serves as a liaison between community residents and health resources to keep the agencies advised of the health needs of the community and to make sure that residents know what health resources are available to them. Part of her duties include special community projects and group sessions on subjects such as diabetes and high blood pressure.

Delia visits homes on the reservation, providing follow-up on medical referral, doing some counseling – especially to mothers of newborns, and visiting the elderly and handicapped. She also visits residents in nursing homes toward satisfying any health services need they might have.

Screening for health problems and clinical participation gives Delia even more opportunity to promote health services to the reservation residents.

DELIA MORELAND

She helps patients get to different clinics and hospitals by providing transportation for those who need it.

As a Community Health Representative, Delia has completed a training program specifically designed for this job category and offered in Oklahoma. Emergency procedures such as Coronary Resuscitation Process (C.P.R.) training and how to check vital signs, such as temperature, blood pressure, and pulse readings are taught in the program.

"I really feel fulfilled because I know I am helping our Indian people."

Delia is the mother of eight grown children. Each child followed their mother in their determination to get an education. Delia is a graduate of Haskell Institute, Class of 1939. She also attended night school, seminars, and workshops toward attaining her goals.

Social Worker

Rosalie Clark is a social worker who teaches in the Social Work Department of Augsburg College in Minneapolis, Minnesota. The college also recently appointed Rosalie as chairperson of the Professional Studies Division. She teaches concepts of social work practices, counseling groups and coordinating community services.

As the only minority instructor in her department, Rosalie tries to present social work from different ethnic viewpoints. She may bring in Black, Asian, or Hispanic social workers or resource people to show cultural differences to students and discuss how these affect the types of services needed.

Rosalie has had a varied career. She worked in the Minneapolis Public School System as a school social worker in a high school with a high Indian student enrollment. This job entailed visiting homes to talk to the family if a student were having problems. She frequently acted as a liaison between students, family, and school staff, and referred students or families to other agencies when more help was needed.

Prior to that, Rosalie worked as a woman's counselor in an Indian health clinic. She worked at Ah-Be-No-Gee Center, which was maintained for families in an attempt to prevent child abuse and neglect. The center, whose name means "young child" in Chippewa, was located in a housing project, predominantly Indian, and focused on the family unit. Counseling services were provided when needed and people were taught how to identify cases of child abuse or neglect and encouraged to report them so that child and abuser might be helped.

Rosalie was born on the Red Lake Reservation, and was raised in the Twin Cities area. She has a masters degree in Social Work and is active on committees related to social work and Indian issues.

ROSALIE CLARK

Welfare Advocate

Amelia "Amy" Flocken is a member of The Minnesota Chippewa Tribe from the White Earth Reservation. Amy lived her early years on the reservation but moved to Minneapolis when she was in high school. Her family, which consists of ten children and eight grandchildren, was raised in the Twin Cities.

Amy completed a cosmetology course at vocational school and became a licensed beautician and eventuallly the manager-operator of a beauty shop. However, like many other Indian people, she felt a need to work with and for the Indian community.

Amy began working for the Upper Midwest American Indian Center in Minneapolis. Her first position was that of education and welfare research aide and then she became manager of a branch office of the Center. Part of Amy's duties included researching the delivery of welfare services to Indian people and, after completing her research, she convinced the Indian Center and the Indian community of the need for an Indian advocate office within the county welfare agency. She organized meetings so the Indian community and welfare agency officials could discuss the recommendation; both sides agreed, and Amy Flocken was hired as the first Indian advocate.

Amy began working on her education. She has completed all the required subjects for her Associate of Arts Degree through the College for Working Adults at the University of Minnesota. She transferred to the University Without Walls, a degree program at the University of Minnesota which gives credit to students who are working or studying independently. Amy attends evening classes, as well as attending on week-ends and early mornings. She also earns credits attending workshops and seminars in the field of Social Work.

As an Indian advocate, Amy counsels Indian clients who come to the welfare agency for assistance and refers them to the offices which can provide the specific aid that a client needs. Amy may also appear in court on behalf of a client, and assists the court, the welfare agency, and the client in arriving at the best possible solution to the problem at hand.

A manual which Amy developed is distributed to housing, health, law enforcement and other agencies to acquaint their personnel with Indian resources available in their areas. Amy also conducts a workshop for the county welfare agency entitled, "Expanding Your Knowledge of the Indian Community."

AMELIA "AMY" FLOCKEN

Patient Advocate

Annette Oshie, a White Earth Chippewa, is the Patient Advocate for Hennepin County Family Practice Clinic in Minneapolis, Minnesota.

Annette's office is located in the county general hospital where she provides many services for Indians in the hospital and for those who are out-patients, who stay at home but who just come to the clinic for treatment.

For Indian patients who may not understand the treatment the medical team is providing, Annette helps the staff explain to them. She may help explain treatment at home after the patient is discharged from the hospital Some may need special treatment and Annette helps locate other types of clinics or centers and assists in referrals. Locating nursing homes and special medical equipment such as wheelchairs or braces can be a hardship to the family of a patient so Annette helps provide those services, too, to the patient and her family.

Annette is there in emergencies, when a family must be close to the patient. She may need to locate housing or find emergency assistance for the family and will counsel them in their time of need.

ANNETTE OSHIE

Understanding between the Indian patient and the medical team must be strengthened, she believes. Annette also provides in-service education about Indians and their culture and traditions. Traditional Indian doctors have been called in for healing at the hospital and Annette helps the medical team understand this process used in a healing ceremony and with traditional medicines.

Traditional Chippewa ways are familiar to Annette. Part of her success has been her firm belief that knowledge is power. She is in her third year of college and working for a teaching certificate. Her belief in education extends to the Indian community. She sees the need for community education to strengthen the Indian spirituality and Indian ways to survive as a people.

"Indian women can work and grow but must keep Indian values in mind."

Education and youth service have always been part of Annette's life. She has worked in the community on almost every committee or council associated with Indian youth and education. She coaches Indian girls basketball, broomball, and softball teams. Annette finds it hard sometimes to be a single parent holding full time job, being a college student, a foster parent, and coach. but when someone in the community needs help, Annette is there.

Urban Ministry

One of the goals of *Mary Ann Walt* is to see better relations develop between Christian congregations and Indian communities. Currently, Mary Ann is Northern Coordinator of Indian Work for the Minnesota Council of Churches and the American Lutheran Church. Her responsibilties include helping Indian families in crises by locating church groups that have food, clothing, or money to donate. Often Indian families cannot afford the funeral expense or moving a member of the family from an urban area to the reservation for burial, so Mary Ann tries to find money to help pay such expenses.

MARY ANN WALT

Mary Ann visits church groups to explain the Indian way of life, what type of assistance Indian families might need, and how to contact Indian organizations and agencies. Many times church groups are willing to help but they are unaware of which agency or office should be approached in working with the Indian community.

> *"It is important to build coalitions for concerns of women who abuse alcohol and for women who are victims of abuse."*

In addition to her church job, Mary Ann is the chairperson of the Minnesota Task Force for Battered Women. The task force researches violent behavior in the home and alcohol and drug abuse which seems to be an increasing problem among women, she finds. Mary Ann is also chairperson of the American Indian Women of Minnesota, an organization concerned with issues affecting women and with the special problems that Indian women face in the home, the community, the job market, and the education system.

Group Home Director

Theresa Johnston, who retired in 1978, is a well-known and respected Indian woman on the Leech Lake Reservation in Minnesota.

For the past four years, Theresa was the director of a boys' youth lodge located on the reservation. She was also a mother, grandmother, disciplinarian, counselor, and always a friend to the boys, many of whom placed there by the courts.

In her work, Theresa was responsible for financial and program management and supervised other staff who worked with the boys. She established good working relationships with local, state, and federal agencies, which sometimes meant appearing before legislative committees to present testimony about the needs of Indian youth and appearing in court on behalf of youth lodge residents. Theresa also counseled the boys and conducted group meetings to discuss house activities and rules, and met individually with residents who were experiencing problems. Theresa says she was strict but fair with the boys.

Her previous place of employment was a group home for Indian and non-Indian boys and girls located off-reservation. She worked there from 1970 to 1974 as a Child Care Worker.

Theresa's experience in the health field included training as a nurse's aide at the Public Health Indian Hospital in Cass Lake and as a practical nurse at Ah-Gwah-Ching State Hospital near Walker, Minnesota. Ah-Gwah-Ching, which means "outside" in Ojibwe, was a tuberculosis sanitorium and later a home for the elderly and disabled. Because of her background in health, Theresa was selected to teach First Aid classes on the Leech Lake Reservation in Ojibwe. The American Red Cross also employed her to instruct nurses on how to provide good home nursing care to Indian patients.

Theresa is concerned about the future of Indian children and is actively involved in the community, especially in matters affecting the education of Indian children. She wants to see quality education and care for Indian students.

THERESA JOHNSTON

Housewife

Winnie Jourdain is one of the elders who has spent her life working hard for Indian people. She never attended college herself but she helped many young Indian students to attend and was the founder of several services to assist Indian students. Winnie kept students in her own home and persuaded other families to provide housing for students, too, students who would otherwise would have been unable to afford higher education.

Winnie also made it a point to visit with students to make sure they were comfortable and to encourage them. Winnie sewed, beaded, and cooked to raise money to help young people stay in college. With the Broken Arrow Sewing Guild, she also helped organize bazaars, picnics, pow-wows, and potlucks to earn money to buy books and supplies for needy students.

Winnie is fluent in the Ojibwe language and knows a lot about the culture. With that background, she worked in the Indian Studies Department at the University of Minnesota, compiling and developing the first text the university used for Ojibwe language courses.

Winnie's career? Mother, wife, teacher, grandmother, auntie, and friend.

Senior Advocate

On October 4, 1899, *Josephine Madison* was born. Her father was one of the last hereditary chiefs to serve the people of the White Earth Reservation. He named his daughter Mashquo-ogagow-eqay, which means "Strong Tall Standing Woman." Josephine Madison Goodwin fully lived up to this name throughout her life.

In 1943, when she moved to Minneapolis, Josephine and her husband worked with others to form the American Indian Evangelical Church. There was no way to separate her church work from any other aspect of her life; she was always helpful to others and lived as a traditional tribal elder.

There never was a problem too big for Josephine Goodwin to handle, or so small that it was overlooked. She was instrumental in starting many programs that provided help to senior citizens. Among these were the Native American Senior Advocacy Program, the Senior Companion Program, and Congregate Dining Services. She also made sure that some of the congregate dining sites were located in Indian communities.

For many years Josephine served on the Mayor's Advisory Committee, on the Indian Health Board, as well as holding many other committee posts. In 1979, Mayor Charles Stenvig honored Josephine by giving her the title "Sweetest Day Queen." The proclamation was made on behalf of local businesses and social service agencies in Minneapolis.

For the past ten years, Josephine focused most of her time and attention on the establishment of an all-Indian nursing home for elders in the Minneapolis Indian community. After collecting data and talking to many people, she was convinced there was a need for such a home. Josephine kept moving forward until it looked as if the home might be a reality...

Now this wonderful woman has departed from the earth. She will be remembered as Strong Tall Standing Woman.

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The Minnesota Chippewa Tribe

The Minnesota Chippewa Tribe consists of six separate member reservations. They are Bois Forte [Nett Lake], Fond du Lac, Grand Portage, Leech Lake, Mille Lacs, and White Earth.

The constitution and by-laws of The Minnesota Chippewa Tribe were validated on June 20, 1936, and later amended on March 3, 1964. The presentday structure of the tribe is a representative democracy. In this leaders are elected by eligible tribal members in regular tribal elections held on the reservations.

The six member reservations hold their own elections and thereby select their governing bodies. But all elections must follow guidelines established by The Minnesota Chippewa Tribe. The governing body of each reservation, known as the Reservation Business Committee, consists of a Chairman, a Secretary-Treasurer, and three committee members who are elected by the eligible voters of their particular reservation districts or of the reservation at-large. The Chairman and Secretary-Treasurer of each of the reservations form the governing body of the Tribe, which is known as the Tribal Executive Committee.

Members of the Tribal Executive Committee in turn elect their officers. They are a President, Vice-President, Secretary and Treasurer. They officially represent the tribe, conduct meetings, and maintain records and legally bind the tribe by signing documents.